Folly Detected

OR,

Some *Animadverſions* on a B
called, *A Brief Diſcourſe*
cerning Singing in the Pub
Worſhip of God; Put forth b
one Mr. *Iſaac Marlow* 1690,
and an *Appendix* printed 1691.

Wherein the Weakneſs of his Arguments againſt Singing God's Praiſes, the dangerouſneſs of his Aſſertions, and his unaccountable Confidence is laid open; and ſinging of Pſalms, *&c.* in God's Worſhip proved a *Goſpel-Ordinance.*

Matth. 5. 19. *He that breaketh the leaſt of theſe Commandments, and teacheth Men ſo to do, ſhall be called the leaſt in the Kingdom of Heaven.*

By *JOSEPH WRIGHT.*

London, Printed in the Year 1691. And ſold by *John Harris* at the Harrow in the *Poultrey*.

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Animadverſions upon I. M----'s [illegible] *called,* A Brief Diſcourſe concerning Singing in the Publick Worſhip of God in the Church, *printed* 1690, *and upon* An Appendix, *printed* 16[illegible].

SIR,

I Find you conceitedly Zealous in all your Book: Your firſt words are meer preſumption; the Lord's poor afflicted People, are not ſo delivered out of the Hands of their Enemies, as to ſerve the Lord without the fear of them; tho notwithſtanding we ought, 'tis true, to ſerve the Lord without the ſlaviſh fear of Men, in Holineſs and Righteouſneſs before him all the days of their Life; for which end he hath given us his Son to die for us, and his holy Word as a Rule for Faith and Practice, and hath promiſed his holy Spirit to guide our Feet in the Way of Peace: and for our preſent Liberty let us bleſs God.

Your next Paragraph is like it; We are not moſt unhappy, neither all nor many, in the want of the perfect Union of the Church

of Christ in this Life amongst themselves, *&c.* It will be sufficient that his Church have perfect Union with him, and that is their most happiness in this World: Nor is it evident that all of them did attain to one and the same Conception of the Mind and Will of God revealed to us in the Holy Scriptures, neither of lesser Moment or of greater Consequence at any time, but otherwise: Yet also both the things which you call of lesser Moment, (which you might have told us what they are) and those of greater Consequence too, ought to be duly weighed in the Scales of Holy Scripture, there being no liberty to us, to count any thing God commands inconsiderable; so should weak Saints and bold Supplanters be prevented.

Your next Paragraph is more than the former, *viz.* [" And witnessed to by the " Sufferings of the purest Churches in our " Age, who have born a lively Testimony, " not only against the humane prescribed " and precomposed Forms of Prayers, but " of singing *David*'s Psalms, and other " Hymns or Songs precomposed by Man, as " they are frequently used as part of the " constant and ordinary Worship of God " instituted in his Gospel-Church.] This is matter of wonder, if it comes not from a Novice; or if it do, that such consult no Counsel, but expose such things which must be corrected, because not,

1. None

1. None of the pureſt Churches in this Age may be an Example to us to follow further than they follow Chriſt, and therefore an uſeleſs Argument.

2. To ſay pureſt Churches in our Age; if it intend ſo, called amongſt all Men, then it admits all which are ſo called amongſt Men to be ſo. But if it be to be reſtrained to the pureſt Churches of Chriſt, then to ſuch as are ſo in their own Eyes, or others, or in Chriſt's. The laſt is hid yet from us, and the other Notion is full of Emulation, as it is of Ignorance.

You ſhould have told us who thoſe pureſt Churches in our Age are, that we might conſult them, and compare them, for I ſee we may not truſt you; for though you may eſteem ſome to be ſo, and which applaud you, I queſtion whether they be not polluted even with what you aſſoil them; and for any in particular to aſſume it, is high preſumption.

There are ſome Churches which are thought ſo, that allow their Members to be at the Aſſemblies of *Presbyterians* and *Independents*, yea, while they ſing *David*'s Pſalms too; and that is as bad with you as other Forms of Prayers, in being witneſſed againſt too; if you will not count ſuch pureſt Churches, they will think ſo, and you beat the Air.

3. It is without ground that ever I heard or ſaw, that any true Church (let Degrees

be waved) have ſuffered, againſt a Form of Prayer, or ſinging *David*'s Pſalms; nor hath it been put in any ones Caſe, whether they were Affirmative or Negative-Sufferers. But all the Sufferings in our Age by the Saints Affirmatively, were for the Faith as it was once delivered to the Saints by Chriſt and his Apoſtles, in all the parts of his Church-Gathering and Diſcipline. And Negatively, againſt humane invented ſtated and impoſed Traditions; nor were there a witneſs born by ſuffering againſt any other.

4. You ſay they witneſſed by their Sufferings againſt ſinging *David*'s Pſalms, *&c.* which you affirm is a practice of ſo great an Error, as will lead them to Apoſtacy, for which they have leſs to ſay than they who are for a Form of Prayer. This is ſevere, filled and ſet off with extream Ingredients of Danger and Ignorance too. But having diſcharged that witneſſing Sufferings in the Superlative Degree alſo, I will examine, how it is a great Error as will lead to Apoſtacy? and whether they which ſing *David*'s Pſalms, *&c.* have leſs to ſay than they who are for a Form of Prayer?

Every Error is dangerous; but that which will lead to Apoſtacy is moſt dangerous. I have not obſerved any ſuch Effects in any that have uſed it as yet; nor can ſinging *David*'s Pſalms be charged with ſuch a vile Conſequence to have followed it. Nor of all the Apoſtates, or Apoſtaſies, which have

have not been a few, yet no one of them have been begun, or have had their Increment from ſinging *David*'s Pſalms; ſo that they muſt have an extraordinary Prejudice againſt it, and confidence in your Infallibility, that ſhall quadrate with you herein. Theſe are very bold Aſſertions, condemning all that do uſe ſinging *David*'s Pſalms, *&c.* This is uncharitableneſs with an ill witneſs, which hath no one Inſtance; it is the manner of weak Politicks, that would hinder a thing which Truth and Reaſon doth further, to ſet fear of Sequels againſt the force of known Verity, which you take refuge at, though you know no one Error hath grown out of this Fountain. You ſay, They have leſs to ſay for ſinging *David*'s Pſalms, *&c.* than they who are for a Form of Prayer. This is Confidence with Ignorance, becauſe you have not yet known what they have to ſay.

What Form of Prayer is it which you intend? If you mean ſuch as the Prelats injoin all their Miniſters to aſſent and conſent to, and that all People ſhould conform to, on the Damage that may enſue upon Body and Goods, then you beat the Air; after whoſe Text they whom you reſpect never Preached nor Writ, nor ſung *David*'s Pſalms, *&c.* Yet you ſay they have more to ſay; you mean by God's Word, elſe I grant it to your rebuke. Thoſe you reſpect, do neither impoſe their Singing, nor judg

them which diſſent, but in all Bowels of Charity embrace them in whatſoever they may: you can condemn unheard, without Charity and Truth.

And I tell you, if there could be as much ſaid for impoſed Forms of Prayer, and Baby-Baptiſm, as there can be ſaid for ſocial ſinging *David*'s Pſalms in private and publick Worſhip to God; you and all your pureſt Churches are ſo defiled, as you cannot be cleanſed without true Repentance of all your ſuffering Teſtimony and Witneſs you pretend to have given againſt Singing and Forms of Prayer; ſuch ill Notions you propoſe.

Many of the Miniſters and Members of the Baptiſts have offered the Pedobaptiſts, that if they can give us but one Inſtance that any new-born Infant were either required to be baptized, or that were baptized by our Lord Chriſt, or any of his Diſciples, any Precept or Example in all the New Teſtament, though never ſo private, and we would yield, and contend no more againſt it; though we have ſo many pregnant Inſtances and publick Teſtimonies for us. And I am ſure all Oppoſers would be confounded with the leaſt evidence of Example, although many Circumſtances were wanting: were there but a bare Practice to be ſeen, what a Structure would be raiſed upon it!

But notwithſtanding our Lord Jeſus Chriſt and his Diſciples did ſing in God's Worſhip, and *Paul* and *Silas* ſang Praiſe in God's Worſhip;

ſhip; and the holy Spirit enjoined it without exception on the Church at *Corinth*, *Epheſus*, *Coloſs*, thereby confirming it to be acceptable in the Worſhip of God; and in *James*'s enjoining it to all Saints; and thoſe Inſtances in the *Revelations*, which encourage the uſe and continuance of it, you ſlight them all, and ſay, We have leſs to ſay than they who are for a Form of Prayer.

You craftily forſook the proof of your Parallel, thinking to blind us with the Lord's Prayer, which you can diſpenſe with as well as thoſe you oppoſe, and begging the queſtion under your Antagoniſt's Conceſſion: but Men know not what they do, that deny thoſe Forms of Praiſes in the holy Scripture, to be uſed in God's Worſhip.

And humble Chriſtians ought always to be perſwaded, that no Word, Pſalm, Song or Prayer, is vainly or raſhly inſerted into that Volume, which infinite ſupream Wiſdom dictated, nor haſtily cenſure any that uſe them *verbatim* in God's Worſhip at ſome time, without putting them upon, or cenſuring others.

And yet further, I would yield to a Pedobaptiſt, if he had either Precept or Example for him in all the New Teſtament: it may be you would not, becauſe you had rather follow ſome in our Age: the which if doing ſo, you would conſider; they'l tell you that in things they eſteem good to practiſe, yet dare not impoſe. Have a care of breaking

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the Law of Charity, on purpose to cast the Shreds at their Heads which desire to keep it; and do not (*Sampson*-like) kill your self, on purpose to destroy others, lest many things done and approved by the Lord, be not so clear, as social singing *David*'s Psalms in God's Worship.

King *David* was not the Author of all the Book of Psalms; most may be were collected by him, many might be his; some were long before him, and some long after him: if he collected some that were before him, some he did not, and others that were made in his days. It shews the Lord gave his Church Psalms to be sung in private and publick Worship. They must have hard brows that dare deny that God was not worshipped by singing of Psalms, which were sung by every one that did sing Psalms since the beginning of the World, and that he is not by his Church to the end of the World still worshipped thereby.

The Book of Psalms, according to the original *Sepher Tehillim*, properly signifies the *Book of Praises*; not only stiled so from the greater part, but even penitential Psalms, which contain Confession, Repentance, & promise of Amendment, yea whatever else therein contained, for thereby is Glory given unto God; as *Josh.* 7. 19. *Rev.* 16. 9. *Heb.* 13. 15. as the Margent (which waits on the Text,) and such is the excellency of it, and all Scripture-Psalms being wonderfully contrived for

all

all Saints Occasions in what condition, and of what condition soever.

Singing Psalms was used as part of God's Worship from the beginning of the World, and must be unto the end of it, and for evermore; *Job* 37. 7. No tolerable Interpretation can be given of this Place uttered by God himself, except it be understood of the Angels made the first Day, and that they were the Stars of Heaven for Brightness, and Sons of God; for other Stars and Sons of God there were none at the laying of the Foundation of the Earth, and the Corner-Stone thereof; *When the Morning-Stars sang together, and all the Sons of God shouted for joy*; Called Angels of Light, 2 *Cor.* 11. 14. and Stars for Brightness, *Rev.* 1, and 2. Morning-Stars, because made in the first Morning of the Worlds, that they might behold the Creation of all other Creatures, though they had no hand in it; and first praise God before any other living Creatures were made. These Morning-Stars, and all the Sons of God sang together, and shouted for Joy at the beginning of the World; like the shouting and singing Praise to God, at the laying the Foundation and Corner-Stone of the Temple, *Zech.* 4. 7. *Ezra* 3. 10, 11. all which were Worship unto God.

And that it was used as part of publick and private Worship to God amongst the Jews, from the time they were a Nation; if *David* did collect the Book of Psalms, all which

which were afore, were delivered and given for the Worſhip of God, and uſed when firſt given, as well as thoſe which were made by him, and as uſed in his time, ſome of which are ſuppoſed to have been afore *Iſrael* went into *Egypt*: Thoſe in *Exodus* and *Deuteronomy* were by *Moſes* delivered for the Worſhip of God, though not included in *David*'s Book, ſave in ſubſtance. Whether the Book of Pſalms was *David*'s, or *Aſaph*'s, or other Prophets, or all of them were Inſtruments, it matters not, it being the pleaſure of God there ſhould be ſo many gathered into one Volume, which had been, as the Lord gave them, uſed as part of God's Worſhip, whether *Moſes*, *Deborah* and *Barak*, *Hannah*, *David*, *Solomon*, *Iſaiah*, *Jeremiah*, *Habakkuk*, *Jonas*, or others in the Old Teſtament; all were delivered to be uſed as part of God's Worſhip by Song, and cannot with modeſty be gain-ſaid.

And it is unlearned to ſay, that not in the Wilderneſs-Condition of *Iſrael* after the Fleſh, and ſo not in the Wilderneſs-Condition of *Iſrael* after the Spirit. Nor is there either ground or reaſon in what is urged thereabout, (as ſhall appear in its place) but a meer Fancy: all *Iſrael* ſang the Praiſe of the Lord at the Red Sea, *Pſal.* 106. 13. and *Moſes* delivered unto them that Song and others, which he put in their Hearts and Mouths, and which he did command to teach their Children even all along in the Wilderneſs, and to *David*, and

and afterwards: And all the Children of *Iſrael* from the Red Sea were bound to teach and learn to ſing the Lord's Songs in every Time and Generation whereſoever, and under what Condition ſoever, *Deut.* 31. 19, 21, 22. and *chap.* 32. I ſay, theſe Songs were always to be kept in their Hearts and Mouths for God's Praiſe in his Worſhip. And indeed a Pſalm in any Language is more eaſily and readily learned by Heart, and put in the Mouth, better remembred, and commonly received and familiar for frequent uſe, than Words in another ſtile.

Writing in Verſe is very ſuitable where the Matter is laid deep in it, and truly wrought out of the Affections; as thoſe Scriptures which ſhew forth greateſt Paſſions of Affections, are compoſed as ſacred Flames of peerleſs Love between Chriſt and his Spouſe, in *Canticles*; the triumphant Joy and Praiſe by *Moſes* and all *Iſrael*, and *Deborah* and *Barak*, (who all ſang [ſaith the Word of God] and no Incongruity, as you do both dream and deny) the afflicting Grief of *Hezekiah* and *Jeremiah* in his *Lamentations*, and *Habakkuk*. Paſſion is moſt free in Verſe, and hath the greateſt Scope when tied to Numbers, as that *Deut.* 32. and *Hannah*, 1 *Sam.* 2.

But the Book of Pſalms is a Croud of all Affections, Love, Joy, Fear, Hope, Anger and Zeal, all acting their parts, and wound up to the higheſt ſtrains by the holy Spirit, breathing poetical Eloquence and moſt divine

Wiſdom

Wiſdom in thoſe holy Songs where the direful Agonies and Sufferings of our ever-bleſſed Redeemer, is the moſt precious Stone above all elſe, fitly contrived for all times; none can by ſinging them deny Chriſt come in the Fleſh, as it is ill imagined, becauſe it commonly ſpeaks of that which is fulfilled, as it were with God from the Foundation of the World, who calls things which are not to us, and which ſhall be as though they were.

Divine Songs raiſe the Soul, and infuſe Comfort; Common and Prophane do Satan Service; and Spiritual, by Grace, Joy, Zeal, do God Service. If any thing be able to warm and fire the Soul, and ſweeten and eaſe the hard things which God's Servants meet with here, this will: and was the ſpecial Solace at all times of greateſt Difficulties, and very often then delivered of God, to praiſe him, and comfort and confirm them: and a moſt ſpecial Bleſſing I ſay again it is, what ever any think of it to the contrary, that ſuch Heavenly Cordials are made ready for us.

The Singing of Scripture-Pſalms have continued in uſe as part of God's Worſhip ever ſince Chriſtianity were, and will be to the end of the World. Chriſt and his Diſciples uſed it, and gave order for its Obſervation and Continuance. And the moſt antient Records and Monuments of Antiquity which remain unto this Day. And it did never yet

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lead any into Apoſtacy. *Tertullian* in his Apology, *&c.* ſaith, " Saints met afore Day " to ſing Pſalms to the Lord. *Baſil* in his Epiſtle ſaith, " When one of us hath begun " a Pſalm, the reſt ſet in to ſing with him, " all with one Heart and one Voice; and " this, ſaith he, is the common practice of " the Churches in *Egypt*, *Lybia*, *Thebes*, *Pa-* " *leſtine*, *Syria*, and thoſe that dwell on *Eu-* " *phrates*, and generally where Singing of " Pſalms is of any Account. And *Euſebius* teſtifies the like in his *Eccleſiaſtical Hiſtory*.

And the New-Teſtament Songs, of which there are about twelve in Singing Stile, if that will do, which ſhews the Holy Spirit was not againſt Singing Stile, tho he did not tranſlate the Hebrew Poetry into Greek Poeſy, not at any time tranſlating much together, ſeldom *verbatim*, but always the Subſtance and Truth of it; you do not know whether he did not tranſlate in Hebrew Poetry, tho in Greek Words.

Thoſe 12 aforeſaid in the New-Teſtament, being extended till the Judgment executed upon the Great Whore, which preceeds the Marriage of the Lamb, do intimate the allowed continuance of the Singing in God's Worſhip; and ſinging Praiſe unto God will be for evermore: ſo were it not a Type, all Duties in this Life elſe will ceaſe, but the Triumphant Thanks, Praiſe, Love, and Joy ſhall be for ever.

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As touching Mens precompoſing Pſalms, Hymns, and Spiritual Songs, I ſhall not condemn their doing; yet I will affirm, that for Profit and Delight, and which may truly be called Spiritual Songs, and the Word of Chriſt, the Pſalms, in the Holy Scriptures muſt have the preheminency far above whatſoever hath ſince been, or ever ſhall be dictated in this World, the which if God had not ſo approved, he would have hinted it.

I come in the next place to *Page* 4. to your two Scriptures, *Epheſ.* 5. 18, 19. and *Coloſſ.* 3. 16. to ſee if we have any better dealing.

You tell us that theſe two Scriptures are made a Foundation for vocal Singing together in the conſtant Worſhip of God in the Goſpel-Church, *pag.* 5.

You might have told us who made them ſo; that if they were taken away, all the Building would fall. it may be you ſuppoſe it, and ſo flatter your ſelf to prevail if you could dig them up, *&c.* You ſay that *Epheſ.* 5. 19. is not to be underſtood ſpeaking *to* your ſelves, but in the Original it is ſpeaking *in* your ſelves, and that is keeping ſilence in the Church, compared with 1 *Cor.* 14. 28. and *Pool*'s Annot.

Then we may read it ſo, Be not drunk with Wine wherein is Exceſs, but be filled with the Spirit, that you may ſpeak in your ſelves, keeping ſilence in the Church, in Pſalms, Hymns,

Hymns, and Spiritual Songs, making Melody in your Hearts to the Lord; any Novice would be aſhamed of ſuch an Interpretation: for this is a Duty enjoined to the whole Church, therefore they are all to be filled with the Spirit, and ſpeak in themſelves, keeping ſilence when they are all met together, at leaſt while they are ſo ſpeaking in themſelves. If thus at every Meeting, how much of the time, ſome of it may be, much of it may be, and all may be at one time, or at different times, ſo that ſome may be ſpeaking in ſilence, and another vocally; if all at any time in ſilence, then the Men and Women too may be inditing and ſinging Pſalms, Hymns, and Spiritual Songs, making Melody in their Hearts to God in ſilence, for this is to be in the Church-Aſſembly, an Aſſembly carrying on an Ordinance in Silence, and Women too as much Adminiſtrators as any. Do you well to ſet your Houſe on Fire on purpoſe to burn your Neighbours? This intimates both Miniſters and Members muſt keep ſilence in the Church ——tho filled with the Spirit, and ſpeak in themſelves, ſinging Pſalms, Hymns, and Spiritual Songs, making Melody in their Heart, *&c.* not one Word heard. This is for that while a ſilent Meeting: and time muſt be allowed for it, it is a Duty, and it is Quakeriſm.

Such a Meeting is a ſign of ſomething, but they muſt not tell what they are about, nothing muſt be ſeen, heard, or underſtood by

one another, which is Barbariſm and Confuſion; for every particular Member may be upon different Things and Subjects in God's Publick Worſhip: this may be more like to lead to Apoſtacy, than Social ſinging *David*'s Pſalms: but no Abſurdity follows Truth.

Then ſeeing that this *Epheſ.* 5. 18, 19. is a Command to the whole Church in their Aſſembly and Worſhip, it doth neceſſitate a Social Singing with Vocal Voice, Pſalms, as part of God's Worſhip. That Expreſſion, (*Be ye filled with the Spirit*) being Metaphorical, and intimating the Tranſport of Spiritual Joy Chriſtians ſhould be filled with when they celebrate God's Praiſes by Singing, they ſhould be filled with all good Affections, as a due Preparation for this part of Worſhip: They that have a Fulneſs of the Graces, Vertues, or Fruits of the Spirit, may be ſaid to be filled with the Spirit. For it is not to be filled with its Eſſence without Operation, nor its Filling and Operations without natural Faculties: and natural Light improved with the Spirit bettereth and aſſiſts, and doth not deſtroy. And all extraordinary and ordinary Gifts, or Fillings of the Spirit, takes in for its effecting our Help. The ſacred Scriptures, or Counſel of God, by which we are to be guided here to glory hereafter; ſo that they which by the help of the Spirit, have the holy Scriptures in an holy, humble, and ſober Underſtanding, plentifully in them; without which none is capable

capable to worſhip the Lord in Spirit and Truth; they may be ſaid to be filled with the Spirit, bringing the holy Scriptures to their Remembrance, leading them into all Truth, ſhewing them things to come, yet unfulfilled, inabling them to learn and ſing the holy *Pſalms*, *Hymns*, and *Spiritual Songs*, in the holy Scriptures. There is no filling of the Spirit contrary to the holy Scriptures, nor can the whole Church be filled with the Spirit, but the Matter muſt be holy Scripture, and it's a Command to the whole Church to ſpeak in, or to themſelves in *Pſalms*, &c. which muſt be Scriptural *Pſalms*, *Hymns* and Spiritual *Songs*, becauſe they are ſo, and can be no other.

Now ſpeaking to your ſelves, is our laſt Engliſh Tranſlation, and good enough here; and one may as well except againſt every word elſe as the word *To*. And ſo the Unlearned in Greek muſt either believe you againſt it, or it againſt you, which if not very credulous, they will adhere to the latter; both cannot, it being an uncertain Sound. I do not think that *Pool* were of your opinion about Singing, but on the contrary: And I tell you by the way, that Divine Things or Myſteries muſt not be brought to Words, but Words muſt be brought to them. It would be exceeding unſound (as hath been ſhewn) to bring the Senſe of the Text to yours: and tho ſome Criticks might pick at Words, as you and others, yet if you were

put to decline this compound Pronoun thro all Caſes, you might be out; and thoſe that critically note ſome Places, may find to cavil where there want many words in the Original Greek and Hebrew too; but it is not good to ſtrain Cavils with the Holy Text, nor force it by ſeeming Significations beſides the Truth and Analogy of Faith; nor con thoſe Scriptures, which are clear to be interpreted by ſuch as are more dark, eſpecially where it hath no Fellow: This comes to paſs becauſe our Tranſlation galls them.

Again, [ſpeaking *in* your ſelves,] may be the very ſame as ſpeaking *to* your ſelves, (but not in your ſenſe) for *to*, and *in*, and *among*, are ordinarily put indifferently for the ſame, and are convertible Terms, according to the Analogy of Faith, *Luke* 17.21. *To*, or *in* your ſelves, implies a ſocial Singing, a joining together with Speech and Voices in Singing. The compound Pronoun ἑαυτοῖς ſignifies, and is not tranſlated any where otherwiſe; and when it is to denote inward Speaking, Judgment, Truſt, or the like, the Prepoſition ἐν, *in*, is always joined with it, as *Mat.* 3. 9. & 9. 21. *Mark* 9. 50. *Luke* 3. 8. 1 *Cor.* 11. 13. 2 *Cor.* 1. 9. *Heb.* 10. 34. *Jam.* 2. 4. in all which places the Prepoſition ἐν, *in*, ἑαυτοῖς, *in your ſelves*, is joined together: And ἑαυτοῖς, as in this *Epheſ.* 5. is always tranſlated *to your ſelves*, as *Mat.* 13. 9. *Luke* 16. 9. & 17. 3. & 21. 34. *Acts* 5. 35.

2 *John*

2 *John* 8 and it is both improper, abſurd, and ill Syntax, to tranſlate it otherwiſe, or different from the ſame ſenſe; ſo, *in your ſelves*, *your Aſſemblies*, or *in your Family-Devotions*; but *to*, or *in your ſelves*, to be mute, never a word to be heard nor underſtood of another, and yet to ſpeak, and ſing, and make Melody in the Heart to God, through being filled with the Spirit too; not ſo much as Humming, ſhort of Quakeriſm: this is ſtrange.

They which were filled with the Spirit, uſed to be in a ſtrait till they could ſpeak to others beſide themſelves: *Elihu* ſaid ſo, *Job* 32. 18, 19, 20. *David* ſaid ſo, and ſung it too, *Pſal.* 39. 1, 2, 3. And ſo ſaid they that were filled with the Spirit, they *could not but ſpeak that which they had ſeen and heard*, Acts 4. 20. But your Interpretation of the Pronoun ἑαυτοῖς, and of the whole Text *Epheſ.* 5. 19. is that, "All God's People may be "filled with his Spirit, and may ſpeak to "themſelves in ſilence, in Pſalms, Hymns, "and Spiritual Songs, ſinging and making "Melody in their Hearts to God, in Publick Worſhip of him, and yet all ſilent, neither Sign nor Token of any ſuch thing, not one Word (nor Hum) of what they are about all that while.

You alledg 1 *Cor.* 14. 28. but it will not help you, you had better have letten this *Epheſ.* 5. 19. have been the ſame with *Coloſſ.* 3. 16. which will be ſo do what you can:

And if you muſt needs oppoſe the Churches Inheritance, one and the ſame would have ſerved, and you had no need to have divided them.

But I will ſuppoſe that ſome may have a Gift, or by learning to ſpeak ſuch a Tongue at ſome time in the Church-Aſſemblies, as none could either underſtand, being all elſe unlearned, (as it may ſo be) 1 *Cor.* 14. *Verſe* 16, 23, 24. and cannot interpret what is by ſuch an one ſpoken, the Holy Spirit ſhews the inexpediency of his ſpeaking, and forbids its uſe in the Church at ſuch a time only, and biddeth him ſpeak to himſelf and to God. You ſay he muſt ſpeak all he could ſo ſpeak at that time, (or you ſay nothing); ſo then he is to be exerciſed in his Tongue, mute, keeping ſilence while that holds, and is diſcharged joining with the Church in her Duties. Is this to be Men in Underſtanding, or Children? And ſo if there were Ten in a like Condition, as what is poſſible may be, is it decently and in order, be they more or leſs, that the Church ſhould be differently imployed at one and the ſame time and inſtant? And are the Spirits of the Prophets ſo contradictory to them, that they will not ſuffer them to uſe common Diſcretion to take ſuch Seaſons to ſpeak to themſelves, *&c.* as that they may not loſe the Benefit and Bleſſing in Union and Communion with the Church throughout all the Aſſembly, but as *Epheſ.* 5. muſt have a whole Church Silent-

lent-Meeting awhile? So ſome at *Corinth* might keep the like. This is a ſtrange Tongue, a part of Quakeriſm. But the Spirits of the Prophets are ſubject to the Prophets in this Caſe alſo, that it doth not put them upon Diſorder, Confuſion or Indecency: And whatſoever any one's Gift or Learning may be, (for we muſt take notice of both, and not any great difference between them neither); for they that have learned a Tongue, are not inferiour to them that received it by Gift, as you may ſee in this Chapter: they, I ſay, muſt not interfere, or cauſe them to be ſpeaking to themſelves, and to God, in a ſilent mute frame, to either hinder themſelves, or others, from the benefit of the Ordinances of God, in all the Aſſemblies continuance together: for every thing is beautiful in its time; but ſo is not the whole Church, nor any of her Members in her Aſſemblies, to be mute and ſilent, and yet ſpeaking to themſelves in ſinging Pſalms, Hymns, and Spiritual Songs, making Melody in their Heart to God, nor any to withdraw his Communion from the Church at that inſtant, and be ſpeaking to himſelf and to God in ſilence: I do not queſtion but ſuch might ſpeak at a convenient time and place, in uttering all his Matter by word of Mouth to himſelf, and to God, and offend not, if he did it not as ſome do, to be heard and not underſtood of others, which muſt be his deſign that ſpeaks

where none can understand him.

The Holy Spirit did not give the Church Directions and Rules for that Time and Generation only, or how extraordinary Gifts might be used, only the Lord knowing what Gifts, Natural or Spiritual, he would give, and what is fittest for our Generation, which these Rules respect all at all times.

I come to your second Part of the *Foundation*, as you call it, *Coloss.* 3. 16. to which you say, "You confess, that vocal Singing "is here to be understood, otherwise it "could not be Teaching and Admonishing "to others in Word and Deed, *Vers.* 17. *Pag.* 3.

But you intend us nothing by this your Confession, you restrain it absolutely to Ministring Brethren, whose Work and Office it is to teach and admonish the other Members; and to such too only, as by an extraordinary Gift of the Spirit, such vocal Singing which was used in the Primitive Apostolical Church of Christ, which you say was, and cannot be denied.

All you say makes this Proposition following, *viz.*

That some one Person at a time may sing in the Church, if he have received a Spiritual Gift, (as Tongues and working of Miracles were received) that he can extemporarially, as the Spirit giveth him utterance, and instantly suggesteth into his Mind,

Psalms,

Pſalms, Hymns, and Spiritual Songs, Matter, Tune, and Time, inſpired; and it cannot be denied to be uſed now if there were any ſuch; this is all.

But how if there were never any ſuch, (may we look for it)? It is evident that the Holy Spirit requires all things ſhould be done according to Mens natural underſtanding, whether they had Gifts or none, whether they had Learning or were Unlearned, whether they were Believers or Unbelievers: And that Underſtanding ſhould be admitted in the diſpoſing and ordering their Gifts and Duties, that even every one here mentioned might receive Profit; ſo that all what you call Extraordinary, fell under the notice of all ordinary Capacities when demonſtrated unto them: I ſhall make this a Maxim all my way.

Now I muſt take what you have ſaid about this to pieces, as I have done the other. You ſay *Coloſſ.* 3. 16. is meant of Miniſtring Brethren, whoſe Work and Office it is to Teach, *&c.* But the Text is plain, that it is written to all the Members as ſuch, becauſe not one Verſe in all the Epiſtle can be taken from them, or doth ſpeak to any other; and the Holy Spirit particularizeth them as Members, (for even Paſtors are Members too) *viz.* Wives, Husbands, Children, Parents, Servants, Maſters, comprehend the whole; and all the diſtinction that is, that they which

which were Members only ſhould ſay to *Archippus*, *Take heed to the Miniſtry which thou haſt received in the Lord, that thou fulfil it.* Who muſt ſay this to their Paſtor? who muſt ſee this Epiſtle read amongſt them, and that it be read in the Church at *Laodicea?* It is no Particular of what degree ſoever, that the Holy Spirit made a Depoſitum to, or concredited the Epiſtles with; the Church conſiſteth not of them, but they of her.

I may be bold to aſſert, That thoſe Hearts in which the Word of Chriſt dwells moſt richly, contain the greateſt Treaſures of the beſt Wiſdom, *Prov.* 15.23. & 25.11.

Then I will conſider;

Firſt, What is meant by the Word of Chriſt.

Secondly, What it is to dwell in us richly in all Wiſdom.

Thirdly, What Pſalms, Hymns, and Spiritual Songs thoſe are, which are to be ſung with ſinging Voice, *with Grace in our Heart to the Lord.*

Firſt, The Word of Chriſt, is verily that Word mentioned by the Holy Spirit in the firſt Chapter of this Epiſtle, *Verſ.* 5. [*The Word of the Truth of the Goſpel.*] Verſ. 6. *Which came unto them, as it is in all the World, and bringeth forth Fruit, as it doth in you ſince the day ye heard of it, and knew the Grace of God in Truth; whereof they had heard and learned,*

learned, Verſ. 7. It was not contrary to it, it was the Word of Chriſt; it was of Chriſt as the Author, and Speaker, and Redeemer, and Bleſſer, to cauſe it to bring forth Fruit, and able to ſave their Souls. Which takes in all the Holy Scriptures, and whatſoever is contained in them, and no other Word, or contrary thereto, from the Library of Chriſt is the Word of the Goſpel preached, proved and confirmed; it is the Word of Chriſt, as he is one with the Father and Holy Spirit from all Eternity, in ſameneſs and oneneſs of Eſſence and Divine Nature, in which all Three are One only God. It is the Word of Chriſt, as ſpoken by him and of him, as our Redeemer, elſe we had never heard it, nor of him; and it ſtill ſpeaks of him, both what he is, and hath done and doth, and will do for his Elect.

This is the Word of Chriſt, even the Word of God which muſt dwell richly in us, in all Wiſdom; and every Saint of his muſt labour that it be ſo: it is not an uncertain Word inſtantly ſuggeſted, and vaniſheth in the Air, or left to Tradition or uncertain Cuſtody, but a ſure Word, the Word of the Truth of the Goſpel, which hath been leſs or more declared from the Foundation of the World, in the Covenant God hath made by Chriſt Jeſus.

It is not the word *Quakeriſm*, or *Quietiſts*, &c. nor a tranſient Word, but the Word which is to dwell richly in all Wiſdom,

dom, uſed in all Wiſdom, teaching and admoniſhing one another therein: And leſt the Poetical part of it ſhould be thought of no uſe, or that which hath been ſung ſhould come into contempt, or be counted a Type; beſides the uſe of it, as all other Scriptures which are in Proſe, the Holy Spirit would that we always improve all our Wiſdom to the ſuitable uſe thereof; ſo that which is in Pſalms, Hymns, and Spiritual Songs, ſhould be uſed as part of God's Worſhip, and Godly Exerciſe, ſinging with Grace in our Hearts at all times, that whatſoever we do in Word or Deed, we may do it in the Name of the Lord Jeſus, giving Thanks to God and the Father by him.

If this be ſo, as I doubt not to vindicate it againſt all oppoſition, then the Pſalms, Hymns, and Spiritual Songs in Holy Scripture, are the Churches Patrimony, to be uſed and ſung as part of God's Worſhip, (I ſhall meet with your Objections hereafter).

Secondly, To *let the Word of Chriſt dwell in us richly in all Wiſdom*; truly it being a Command, not for one Age, but all Times and Saints; not miraculous Gifts or Operations, except all Saints Gifts may be called ſo, (and truly too) this is verily to continue always, as long as the danger that Men may be drunk with Wine; ſo long as that is to be avoided, ſo long Saints are to be filled with the Spirit, and ſo long are they to *let the Word*

Word of Chriſt dwell richly in them in all Wiſdom, to direct its Improvement and holy Uſe, and againſt the Vice of Drunkenneſs. And here again I add, *Prov.* 15. 23. & 25. 11, 12. *A Man hath Joy by the Anſwer of his Mouth: viz.* If his Mouth anſwereth ſuitably, timeing and ſubjecting his words aright, he hath Joy. A Word ſpoken, is either one Expreſſion, or a Theam, or Speech, Song or Doctrine; in its ſeaſon, how good it is? It is fitly ſpoken upon the Wheel, thruſting it on in its going; it *is like Apples of Gold in Pictures of Silver: And as an Earring of Gold, and an Ornament of fine Gold, ſo is a wiſe Reprover upon an obedient Ear.* Which ſheweth that all Wiſdom is required to the improvement of the rich in-dwelling Word of Chriſt, that all the parts thereof may be diſpoſed ſo, as the Method of all our Duties may fall in their proper places, and not diſturb, hinder, or interfere with one another, *&c.* Prayer in its fit time, Singing in its fit time, Preaching in its fit time in the Church, and all other Duties in their ſeaſon; ſo are they beautiful in their time, and under what pretence ſoever, in the time of thoſe Seaſons, they muſt not be inverted. As for Inſtance, When the Church is come together, and mutually conſenteth that one of them ſhould preach the Word in a known Tongue, becauſe there is not then there an Interpreter, then may not he which hath Matter to ſpeak in another Tongue, may

not

not he ſpeak it to himſelf, and to God? For if he be a Prophet, his Spirit is ſubject to him, that he muſt not improve that time to the uſing it, but ſtay till he may edify himſelf with it conveniently and undiſturbed, which he cannot do then, for he ought then to attend the Publick Ordinance which is in preſent uſe, elſe all things of the Churches Concerns, and God's Worſhip, will be in confuſion, and neither decent nor in order, which in all Wiſdom we are to attend and improve the in-dwelling Word of Chriſt, to worſhip the Lord in the beauty of Holineſs. And Wiſdom is juſtified of her Children, if they dance when piped to, and weep when mourned to, elſe not, *&c.*

We muſt let the Word of Chriſt dwell in us richly in all Wiſdom, *&c.* Richly, πλουσίως, *Pluſios*, the Adverb, *richly*, or *plentifully*, πλοῦτος, ου, ὁ, *Plutos*, *Riches*, *Wealth*, of πολυ, Polu, *much*; *and*, ἔτος, Etos, *a Year*; becauſe Riches is the return of many Years gathering; ſo the Word of Chriſt muſt dwell in us richly in all Wiſdom, in all our plentiful Gatherings which we are made partakers of, in Reading, Praying, Meditating, Study, Hearing, Singing, holy Converſe thrô the Aſſiſtance of the Holy Spirit: in the uſe of ſuch means is this Riches and Wealth gathered plentiouſly, and enjoyed and kept. Nor were any Proficients herein, that did either deſpiſe thoſe Duties and Means, or were careleſs, or had little Conſcience about them,

them, *Mat.* 7. 7, 8. *Joh.* 5. 39. So alſo *David* ſung, *Pſal.* 19. 7, 8, 9. and ſung again in the 13*th* part of the 119*th* *Pſalm*, and again otherwhere.

And [*Let*] is an Injunction to all Saints to uſe all the means as aforeſaid, gathering the returns thereof, laying it up in our Hearts plentifully, in all Wiſdom, improving it when we are holy careful to diſpenſe it in fit Seaſons to God's Glory; it is to dwell, co-habit, and abide, continue, in all Fulneſs, out of the Library of Chriſt's Word, which is the Word of God, the holy Scriptures, through the aſſiſtance of his Spirit: It is our School and School-maſter, to teach us when and how to pray, when and what to read, to profit, when and what to meditate, when and what to ſing, when and what to ſpeak and hear; this is the Fountain whereof the Prophet ſings, *Iſa.* 12. *With Joy draw ye Waters out of the Fountain of Salvation.*

Thirdly; The Holy Scripture is the Fountain and Word of Chriſt, and eſpecial means under him, as aforeſaid, from which may flow this rich fulneſs in Wiſdom, to teach and admoniſh one another even in Pſalms, Hymns, and Spiritual Songs therein contained, and that in ſinging with Voice and Grace in our Hearts to the Lord.

And here I affirm that the Pſalms, Hymns, and Spiritual Songs, which are in the Library of Canonical Scripture, are thoſe which Saints

Saints ſhould ſing ſocially as part of God's Worſhip to him. Firſt, I ſhall prove Social Singing by Holy Scripture, Pſalms, Hymns, and Spiritual Songs, to be intended in both theſe Texts, *Epheſ.* and *Coloſſ.* under Conſideration. Secondly, Give ſome Eſſays what it is to ſing with Grace in our Hearts, and making Melody in our Heart to the Lord, towards the latter end of this Diſcourſe.

1. By Social Singing, I mean Saints, as Saints, tho they be not all Miniſtring Brethren, if ſome of them be, yet they are no other in my Intention here; (yet I ſhall reckon with ſuch in Office, as you have it hereafter.)

Prayer, Singing, Preaching, Communion at the Lord's Table, Collection, Diſcipline, are the permanent ſtanding Ordinances of the Church of Chriſt, without exception to be made againſt any one of them, only Singing is called in queſtion, wherefore I ſhall mainly ſpeak to it; wherefore theſe two Texts *Epheſ.* 5. and *Coloſſ.* 3. do require a Social Singing, as well as a Vocal Singing, which is confeſſed on *Coloſſ.* tho reſtrained to a Miniſtring Brother as his Work and Office: I have already proved it to be commanded to the whole Church. Now that in the Church at *Coloſſe* Pſalms, Hymns, and Spiritual Songs, may be ſung vocally (as is confeſſed) and in the Church at *Epheſus*, they muſt not (as is denied); but the ſpeaking and ſinging muſt be inwardly in the Heart, in vocal Voice heard

heard, keeping ſilence in the Church, is a fond Conceit: For why ſhould not one Church of Chriſt have allowance to have Singing vocally, and not another as well? And ſeeing there is neither difference in the Things to be ſung, both Places ſay the ſame, *viz.* Pſalms, Hymns, and Spiritual Songs, and both require the like Singing and making Melody in the Heart to the Lord, wherefore it muſt be Ignorance (or worſe) that ſhall limit one ſhort of the other: and the Grant to one, is to both, and all elſe. And I affirm to all Men loving Truth and Honeſty whatſoever; that whatſoever one Church of Chriſt may do acceptably to God in matter of practice, as part of his Worſhip, all other Churches of Chriſt may, yea ought to do, if they can, the ſame.

So then I have it againſt all Contradiction, that the Church at *Epheſus* had the ſame Priviledg as the Church at *Coloſſe*; any, if any one will be ſo pertinacious in Error as to grant my Affirmative, and deny it from *Epheſians* 5. 19. let them do it at their peril, there is no reaſoning with them. Likewiſe what one Church of Chriſt may do as part of God's Worſhip, all others may do the ſame. Now the Church of Chriſt at *Coloſſe* had a Precept given them to ſing Vocally, and Socially, Pſalms, Hymns, and Spiritual Songs, as part of God's Worſhip, ſo have all the Churches of Chriſt in the World to the end thereof, all this ſtands together againſt all Oppoſition.

Nor is one or other of the Churches told that the Pſalms, Hymns, and Spiritual Songs, ſhould be an extemporary Gift, inſtantly revealed as they were together in their Church-Meeting, and ſung all of it by that Perſon only to whom by the Spirit that Gift was given, nor forbid to ſing all; or that the Pſalms, Hymns, and Spiritual Songs in the Holy Scripture, muſt not be ſung in the Church, which ſeeing they had been in conſtant uſe afore, and were no Type nor Shadow, muſt therefore be continued. And furthermore, I will again put the caſe, That there were but one Inſtance of an Infant Baptized, would not all eſteem that Man mad and out of his Wits, that ſhould deny it to be practiſed now, though it had been done by the greateſt Spiritual gifted Perſon in the Primitive Times? And would not all Men rather conclude, the greater the Miniſter, the greater is the Confirmation and Approbation of the thing practiſed?

Wherefore, I ſay, ſeeing you grant that Pſalms, Hymns, and Spiritual Songs, in the Worſhip of God in the Primitive Times, let the Perſons be what they will; then it is the greater Confirmation of the practice, and is ſo far from taking it away, that it both ſeals the Truth, and Authority of the Continuance of it unto the end of the World, as being that, which among other things, Chriſt commanded his Diſciples to teach the Obſervation of.

All

All your Alligations are no better than thoſe of the Non-Churchers, who deny either Baptiſm, Breaking of Bread, and all Ordinances of Chriſt to be obſerved and practiſed by any in our Days. And they ſay that becauſe Chriſt and his Apoſtles, by miraculous Power, preached and adminiſtred Baptiſm, and other Ordinances in the Churches in their Times, that we ſhould impoſe it on all Men and Women now as binding and conſtant, and ſhew not alike Power: we do, they ſay, impoſe that Authority on them we never had, becauſe we have not the like Power; and could we ſhew them it, they would readily ſubmit to all the things we practiſe, could they ſee ſuch Adminiſtrators. All that do theſe things now run afore they are ſent, and act without Commiſſion, they being only Spiritual gifted extraordinary Perſons that were ſo commiſſioned, and could work Miracles, and they wait for God ſending ſuch.

The Ranters in their time ſaid, *God was gone out of Scripture-Forms, and therefore they ought not to be obſerved.* The Quakers, their Succeſſors, ſaid, *Scripture-Forms are Shells without Kernels, and Shadows without Subſtances, and not to be obſerved.* Moſt what you ſay againſt Scriptural Pſalms, Hymns, and Spiritual Songs, ſung in the Church, is like all this; I wiſh you may make a good Retreat, for you are on a Precipice, and all that admire you——: for you ought not to take upon your ſelf to

deny that in one Church, which you confeſs to be in another by the Lord's Allowance; you to confeſs Singing to be a Primitive Practice in the Churches in the Worſhip of God, and deny its Continuance, all the miraculous Spiritual Gifts did confirm to us all the Duties which God required the Churches to practiſe.

Now, inaſmuch as you confeſs that God doth not require more of his Church and People than he hath given them Abilities to perform, *pag.* 43. it being irrefragably proved, that God doth require all his Church, throughout all Ages, to ſing Pſalms, Hymns, and Spiritual Songs; it doth likewiſe confirm and aſſure us, that he hath given them Abilities and Qualifications to perform it, tho not that which you run upon, and would have, yet that which doth ſufficiently, and to God acceptably, anſwer his Requirement, which is his Churches Patrimony, that you labour to deprive her of, but ſhall never prevail.

The next is your Demonſtration in Six Particulars, *viz.*

1. Of the Eſſence or Being of Singing.
2. Of *David*'s Pſalms.
3. Of Preſcribed Precompoſed Songs and Hymns.
4. Of Womens Singing.
5. Of the Order of Singing.
6. Of Scripture and other Objections.

1. The

1. The Eſſence of Singing. What you would have by this new coined Appelation of the Eſſence: ſure I am I have heard your Notion counted a dull Invention for it. Do you know what your Aſſertion about the Eſſence of Duties being in the Heart or Spirit, doth and may tend to? even to the excluſion of all vocal diſcharge or external Performance of every Ordinance of Chriſt; but eſpecially your abſurd and vile Notion about the Eſſence of Sin, is to be abhorred, as leading into ſuch an Errour that your weak-head cannot perceive, nor are you aware of. God deliver our People from ſuch a Teacher. All I can gather about it is, that whether Singing, Prayer, or Teaching, &c. and you do grant all three to have been in the Primitive Church, that except they be firſt truly rooted in the Heart, whatſoever is in the Tongue only, is not acceptable to God: And that many times all three may be inwardly in the Heart, in the Subſtance of them, it muſt be underſtood; for there is no need to draw them forth in length between our Heart and God, to ſpeak to him, as muſt and ought to be to one another; for Prayer and Singing as well as Teaching is to be uſed outwardly for Edification. I ſee little in this firſt Particular but noiſe, and impertinent Expoſitions and Quotations; all ſignifies nothing in thoſe four Pages, except you could prove that Singing ought to be Mental, which we deny;

for indeed that is no proper Singing at all: for though there is a mental Praying, yet no proper mental Singing, which you do not it ſeems underſtand, or otherwiſe will not grant; though all Mankind generally as one Man will tell you 'tis ſo: All are agreed about proper Singing, *i. e.* what a kind of Act it is of the bodily Organ, as they are agreed, what Speaking, Reading, Preaching or Crying is, *&c.* though you are not: the Objections you make, and Anſwers are inſignificant.

2. Of *David*'s Pſalms. You ſay there was no Inſtitution of Singing before *David*'s time (that word Inſtitution is not in Scripture, not that I gain-ſay its uſe, if pertinently placed. I have affirmed Pſalms and Songs were appointed to be ſung, and commanded before *David*'s time, in Worſhip to God, and that is as ſufficient as any Inſtitution can be; ſo that your Denial is of no value, nor all you ſay about wilderneſs-State, or your Notion in Parallels between *Iſrael* after the Fleſh in all the time afore *David*, and ſo with the Goſpel. *Iſrael* all the time till Chriſt's ſecond Coming, and between *David*'s and *Solomon*'s time, and the ſeventh thouſand Years reign, which is but Conceit, and not for to eſtabliſh Ordinances nor our worſhipping of God upon, no more than that very little time of *Solomon*'s Temple top-Glory could be a Type of as little time of the Glory you promiſe your ſelf.

But

But that Singing ſhould be a Type, and all the time till *David* a Type, and *David*'s Pſalms a Type; and all the time from Chriſt's coming in the Fleſh a Type, till his ſecond Coming. *Moſes*'s Tabernacle was a Temple, 1 *Sam.* 3. 3. In New *Jeruſalem* there ſhall be no Temple; for whatſoever any may think about a thouſand years Reign on this Earth, and Chriſt's perſonal Preſence all that time, yet it is no Article of Faith on which Communion depends, nor the Lord's preſent Worſhip. I ſay, all Types were fulfilled in Chriſt, who was and is the Body of all Shadows: and whatſoever did annul the Tabernacle and its Appurtenances which *Moſes* made, did alſo annul and diſſolve *Solomon*'s Temple, and all its Top-glory. I have ſeen Men, and to my ſorrow their Madneſs, who begun after this rate, and at length taught that the Jews muſt poſſeſs the Land of literal *Canaan*, and build a third Temple, propheſied of by *Ezekiel*, and offer all the Sacrifices, and obſerve the whole Law, till the Meſſiah's coming to reign, and ſhould ſing too (though we may not:) and I can tell what End they made.

Some make a great doe with perſonal Reign, and 1000 years, as if the knowledg thereof was of ſuch import and concernment, and obliging to Duties and mighty Matters, as nothing like it; and whatever is their Text, that is their Faith and Doctrine too. But I ſee no ſuch Cauſe nor Conſequence: for it

is not likely that a thouſand Pounds can do more with them, than infinite thouſands of Pounds can not. If eternal Life, and infinite Bleſſedneſs, which will have no end, prevail not, I deſpair that 1000 years ſhould, except Perſons be conceitedly affected with ſenſible and ending Objects, and viſible corporal Things, and pleaſing carnal Enjoyments, the Delights whereof the like Nature can take in and apprehend; but ſuch as are inviſible Realities and eternal, they have no ſuitable Principle to, nor ſatisfactory Apprehenſions of: And therefore from ſuch Ideas as correſpond therewith, like *Tempe*, *Elyzium*, *Helicon*, *Parnaſſus*, and the Turks Paradiſe, and the Jews preſent hopes that when their Meſſiah comes, they ſhall be made Lords, and enjoy all wordly Enjoyments above other Nations, and feaſted on *Behemoth*, *Zis*, and the Wine of Paradiſe. Carnal things ſuit carnal Minds, which have induced ſome into irregular Courſes. And yet this I will ſay more: and how far your Notions tend that way, which have no ground and leſs fruits to Edification, but are Notions taking up Mens Minds and Time too from practical Doctrines: And I care not who knows it, That I had rather be ignorant of ſome things God may give his Saints hereafter, than be ignorant or negligent in what is my preſent duty to do. It is not for want what to ſay, that I paſs many of your Lines, but becauſe they are crude; and I am tired with your

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obtruding, by an huge pretence of Zeal, thoſe things upon us.

3. As to preſcribed Songs and Hymns, and precompoſed, I ſhall ſay little: let them that either uſe them, or are for them, anſwer for themſelves: Yet I do not ſee any thing you have offered to amount to a ſolid Confutation, as you may hear more when I come to 1 *Cor.* 14. So I ſhall paſs at preſent your third Particular; for whatever Truth you oppoſe, your many Arguments and Proofs againſt it ſignify nothing.

4. Of Womens Singing, *&c.* You ſay, "That Women ought neither to teach nor "pray vocally in the Church of Chriſt, is "generally believed by all Orthodox Chri-"ſtians, and ſay it is aſſerted from 1 *Cor.* "14. 34, 35.

But we muſt conſider who you call Orthodox, *&c.* If you mean ſuch as agree in Fundamentals of Faith, though they differ in Ordinances, then you take in for Orthodox Epiſcopacy, Presbyterians, Independents, *&c.* who all are for Womens ſinging in the Church, and teaching too, if ſinging Pſalms and Hymns and ſpiritual Songs be teaching, as it is in your ſenſe, elſe they are none of them Orthodox, or elſe all are not againſt Womens ſinging and teaching in the Church, for they are for Womens ſinging in the Church.

But if you will reſtrain the word *Orthodox Chriſtians* unto ſome certain Profeſſors diſtinct from them all, (and account them

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Heterodox) then you ſteal away in a Preſumption not hinted, and is next to a ſtrange Tongue: For if you ſay the firſt, you are falſe to your own knowledg, and all Orthodox Chriſtians do not generally believe it, but otherwiſe; elſe that Women ſinging in the Church Pſalms, Hymns and ſpiritual Songs, as part of God's Worſhip, is not that Teaching in the Church which they are forbidden to do.

Women are under heavy Circumſtances, if all ſpiritual things ſome imagine are to be impoſed upon them; and what they are winked at in Civils, which is forbidden in the Word of God, 'tis no marvel they are of ſo little account, and uſeleſs in the Church.

Yet Women do ſpeak and teach in the Church, and muſt do ſo in their giving an account of their Converſion and their Faith, ſometimes long and excellently too, and exceeding ſome Men, teaching by experience, in telling what God hath done for their Souls, and in giving their Evidence and Witneſs to Accuſations in the Rule of Diſcipline, where ſome teach and ſpeak notably, and reprove ſoundly alſo, and give Information that cannot be gain-ſaid; and yet this neither claſhes nor neceſſarily deſtroys the Word of God, nor leaves us without a Rule of Worſhip, though it may Mens Ignorance: None of thoſe Teachings or Speakings are ſuch as Women are forbidden, or commanded to learn in ſilence with ſubjection. And they

ſpeak

ſpeak in the Church when they tell the next to them the Proofs which were quoted; this is familiar, and yet breaks no Rule; of what you pretend (if you have not ſpoken the Truth, you are at a loſs how to find it) ſo you be in more things than this. For it is evident you confound things, not minding Matters contained in the Word of God, which is ſuch a ſweet Harmony, as there is no Abſurdity nor Contradiction in it.

There is Teaching which Women are forbidden in the Church, and yet Teaching which they are not forbidden in the Church; and there is learning in ſilence, and a learning vocally, which Women are allowed as aboveſaid: likewiſe out of the Church they may pray and propheſy too if they be covered: How ſhould it be a ſhame for them to be uncovered, if no Men ſee them, nor hear them? And what can a Woman do with her Hair on, if the Place where it groweth be not covered with it, none can tell? which cannot be meant but of ſome place where it grows not, *viz.* the Face.

Pag. 22. Your fifth Particular, which is of the Order of Singing, (this you ſay) "We have plainly and clearly delivered in "1 *Cor.* 14. 26 to 34. *How is it then, Bre-* "*thren? When ye come together, every one of* "*you hath a Pſalm, hath a Doctrine, hath a* "*Tongue, hath a Revelation, hath an Interpre-* "*tation: let all things be done to edifying.*

Here

Here you ſay we have plain and clear the Order of Singing, *&c.* I ſay, If it be, you have not left it ſo, *&c.* That we may have what is given us therein, take it firſt as it is in the Original, *viz.* Τί ἐν ἐστιν, ἀδελφοί; Ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γενέσθω.

How is it Brethren? when you come together, ἕκαστος ὑμῶν, *every one of you*; this word, ἕκαστος, *every one*, is only read in the Singular Number, of ἑκάς, *not near*, but ſeparate, as one Man is from another, in fifteen places in the New-Teſtament: and it includes each and all, and that without exception, except it be made, 1 *Theſſ.* 2. 11. *Eph.* 4. 16. *Rev.* 20. 13. *Phil.* 2. 4. which is the ſame word for *every* in all the places: ἔχει, *hath*, it is near 130 times in the Preſent Tence [*hath*] in the New-Teſtament, and in no other ſenſe as ἔχει. So that from the Notation of the word [*hath*], and the following intimation in the 30*th* Verſe, which admits, that *if any thing be revealed to him that ſitteth by*, there is a manifeſtation between *hath* and what *might be*; therefore [*hath*] doth poſitively import, that at the Church's coming together, theſe five things ſpecified in Verſ. 26, were or might be in ſome or all of the Church-Members, even at their firſt coming together: for it is not ſaid, *if any of theſe be revealed*, but, *every*

one

one of you hath; thoſe Particulars were enjoined afore, they might come already furniſhed with ſome or all of them: So that it appears, they were not then in the time of their Meeting, as extraordinary Gifts immediately given, or to be depended upon to be immediately given or received; for if ſo, the Text is no directive to the conſtant Worſhip of God, but to ſome extraordinary kind. Then I obſerve, that ſome or all the Church-Members were furniſhed and prepared aforehand, and [*had*] even at their coming together, *a Pſalm, Doctrine, Tongue, Revelation, Interpretation*; all which, for the conſtant Worſhip of God, which they were in ſuch a manner to communicate, uſe, and improve in the Church now met, to God's Glory, and their own Edification, and Conviction of Unbelievers.

They had a Pſalm, Doctrine, Tongue, Revelation, Interpretation, all ready to uſe and improve, elſe they might have, and depend on, or expect Silent-Meetings, for the Lord gives his Bleſſings to Saints in their private Meditations, Reading, Studying, Prayers and Converſe, in increaſing and multiplying Graces and Knowledg of himſelf, upon chewing the Cud, contemplating upon what they have been taught, ſeeking, asking, knocking, unto which great Promiſes are annexed, and fulfilled, and the Grounds and Subſtances of moſt precious Truths are received and digeſted before the Church meets

meets, according as God distributes unto every one; so that some or all may have a Psalm, Doctrine, Tongue, Revelation, Interpretation, to use in the constant Worship of God; for God gives these ordinary Gifts when and to whom he pleases, and is not tied to give them when the Church is all met together only; we are tied to Means, and expect his Blessing in the Use.

Wherefore as that called *Doctrine* cannot be denied to be an ordinary and constant Gift or Means in the Church, and by all allowed to be digested; and one may or hath it as soon as the Church is met, because, as afore, it follows that the other Four are likewise to be in readiness even as that, or else that is all that is to be in readiness, and the ordinary and constant use in the Church; or else if the other Four are extraordinary, and immediately to be received in the instant of being met, so must Doctrine also: And this plain Text is Direction for extraordinary Gifts only, and none else, from first to last; and ordinary Gifts and constant Worship are not here to be found. But I am not of that mind, but that it is all of it respecting the ordinary and constant Worship of God in his Church, as met together in all Ages to the end of the World; therefore I must sort it a little, laying the word *Psalm* and *Doctrine* a little by, the last is not gainsaid, and speak unto the latter three, *Tongue*, *Revelation*, *Interpretation*.

γλῶσσαν

γλῶσσαν ἔχει, *hath a Tongue*; I ſay, this is by a Metonymy of the inſtrumental Cauſe, and is put for Speech or Language, yea, a ſtrange Tongue, (though the word Strange be not there) a Tongue which few or none might underſtand. But now whether this muſt be of neceſſity underſtood an immediate Gift here, becauſe ſuch there was, while the Church was met together, or ſuch a Tongue, as were either Learned, for there might be as well Learned as Unlearned, or a Tongue naturally ſpoken, and yet ſtrange to all, moſt, or ſome? The firſt it could not only reſpect, for then all the five Particulars may as well be ſo accounted extraordinary immediately given, and Propheſy and Prophets too in the after Verſes, for ſuch there were alſo in that time. But there were then alſo Teachers, Prophecy, Revelations, Interpretations in an ordinary manner, and is ſo ſtill, (ſo muſt there be Singing too).

And a Saint of a ſtrange Tongue, according to his Notion, may, upon occaſion, be at an Aſſembly, and have a Gift to ſpeak, but being where none can interpret, he muſt keep ſilence there, and ſpeak to himſelf and to God at another time, and give attendance to the Ordinances there, as if he had no Gift at all, according as he can underſtand them, elſe it will be confuſion. I ſee no Objection but what will lie againſt the Text.

And if it comes to paſs that there are Saints which

which cannot underſtand one anothers Tongue, ſo as what is taught, the Benefit ſhould redound alike to either: And this might happen in *Greece*, where *Corinth* was; there were ſix Dialects in *Greece*, and each a ſtrange Tongue to one another in very many words, and difference in the ſame word, either in the Letters, Pronounciation, or Accents, or Syntax, all which muſt not be demonſtrated here, *viz.* the *Attick*, *Ionick*, *Dorick*, *Æolick*, *Boetick*, and *Poetick*: Yea, in our *Britain* there are many natural Dialects, as beſides the little Iſlands adjacent, *Cornwal*, *Wales*, and South and North-*Wales* differ, ſo as they muſt have Interpreters to one another; and *Scotch*, *Engliſh*, and ours differ, and even in *England* too: And in *Wales* there is intermixture of both, ſo that at this day, where it doth happen that the Preacher ſpeaks in the Welch Tongue, and there be but one Engliſh-man or other that underſtands it not, he muſt interpret every word in the Engliſh Tongue; and if the moſt part be Engliſh, and he ſpeaks in that Tongue, he muſt alſo repeat *verbatim* all in the Welch Tongue, for their ſakes that are there; which muſt be done, though tedious, according to this Rule, 1 *Cor.* 14. 26. And theſe things I give for irrefragable Inſtances; wherefore if ſtrange Tongues were not ordinary, and ſtill to be ſpoken in the Church, ſome now might not ſpeak nor hear; therefore the Holy Spirit requires it be not forbidden,

bidden, *Verſ.* 39. as foreſeeing the neceſſity always of it.

Ἀποκάλυψιν ἔχει, *hath a Revelation:* This Greek word ſignifies a Declaration, Diſcovering, making Manifeſt, a Revealing. And this muſt be either extraordinary, foretelling things to come, or infallibly making known ſome Truth or practical Duty, which was not known or revealed afore, or ordinary, *viz.* An ability to open and prove, by God's Word, all or ſomewhat infallibly, all which ſome in the Church had already received, and might increaſe in Perſons and Matter, as *Verſ.* 30. and of which all might judg, which this latter ſenſe might fall under. The firſt is not only removed afore, and further by this, That the Church is no Judg of infallible Revelations, but muſt receive them on the Author's account, the Holy Spirit.

Wherefore *hath a Revelation*, is alſo an ordinary Ability to declare, diſcover, and make manifeſt, what through the uſe of Means one hath attained for Edification or Interpretation, *Verſ.* 6.

Ἑρμηνείαν ἔχει, *hath an Interpretation*; which is Can Expound, or an Explanation, 1 *Cor.* 12. 10. *John* 1. 39. *Mat.* 1. 23. *Luk.* 24. 27. where the ſame word is uſed, and may imply an ordinary ability or pre-received Gift, or Learned, as well as an inſtantly inſpired in the time while met together; yea, the Church muſt know that one can interpret, afore they ſuffer one to ſpeak in a ſtrange Tongue. If this have no place here,

then all those five Particulars are all extraordinary and miraculous Gifts, and instant Inspirations, and so *felo de se*, and no rule for ordinary, and most generally pre-conceived, and pre-received to Meetings, at least the Grounds of them; therefore all those Particulars are so, and respect the same Gifts which Saints commonly have to edify one another, and not Inspirations, for there is no Means ordinary to obtain extraordinary Gifts.

Πάντα πρὸς οἰκοδομὴν γινέσθω, *let all things be done to edifying*; which is, to build, or found an House; and by a Metaphor, to Admonish, to Correct, to cause one to profit. Now so must all those Particulars be used, that the whole House of God, his Church, may receive this Benefit, so they are not extraordinary, excepting ordinary, for they are all of them not any more than of ordinary use in the Church, and for that they all are.

Now I will return to the two first, *viz. Psalm, Doctrine. Every one of you hath a Psalm: Psalmon*, a Psalm; I will let it go for a general Name of all singing to God, as Doctrine may go for all Teaching; and some of these five Particulars may be near of Kin one to another. But sure I may be, that what kind soever it is, it cannot be instantly inspired Singing, for the Reasons aforesaid; and also I think there were never such extraordinary Gifts used in Publick Worship, that a Psalm were extempory, instantly, on a sudden inspired, and sung as fast as inspired in the Church; but it was

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received afore the Meeting began, and committed to writing by an infallible Prophet, and ſo committed unto the Church, for her Uſe and Edification; and they which expect otherwiſe, muſt look for an infallible Prophet above all that have been yet, for any thing I know. How eaſy is it for a People to be impoſed upon by one who pretends to an extraordinary Gift, when it may be no more than a common, may be a natural Gift?

Wherefore I take [hath a Pſalm] to be, as hath a Doctrine, (in ſome reſpects, though not all) then as Doctrine may be premeditated, ſo may a Pſalm be preconceived; all the Particulars are the common Benefit of the Church and its Bleſſings for its Edification, of which there is no denial, and it may be feared there hath been too much formality in Prayer and Preaching too, and ſo in ſinging, that being as unlike to eſcape as other things, but that doth not null a Duty.

And thence I will affirm, that *Pſalms, &c.* already in the Holy Scriptures, are every way to be preferred to and above what can be premeditated, or preconceived by any one whatſoever; foraſmuch as here, and our Saviour, and *Paul* and *Silas*; and in the *Epheſians*, *Coloſſians*, and *James*, the word is uſed in a general way, and not of any extemporary, or inſtantly inſpired, it doth ſhew plainly all thoſe Pſalms were the then known Pſalms already in uſe, and ſuch as without heſitancy they might with Heart and

Voice join together to ſing: And they which do not condemn preconceived Doctrine, or Notes, may by no means do it againſt Scripture-Pſalms, according to *James*, every particular Perſon might ſing Pſalms. For what is poſſible may be; ſo then every one muſt have, or expect extraordinary, extemporary Inſpirations, or they muſt betake themſelves to ordinary prereceived preconceived Pſalms, and Spiritual Songs. The firſt is not pretended, that it ever was or will be in this World; the latter then is the thing I ſeek for, and it cannot be denied me; and one of theſe two will follow, that either the Pſalms, *&c.* which are already in the Scriptures, or thoſe that can may indite, and bring them into the Church for its edification, or elſe both. I indeed prefer the firſt, though I will not condemn the other till I hear what in them is amiſs.

Nor dare I condemn the uſe of any Forms *verbatim* uſed in Publick, which hath been made by the Lord for the edification of his Church ſince the World began, (which were not typical) ſo they be uſed to edification, and decently, and in order. And I will ſhew my Opinion in Doctrine alſo, That the Teaching and Preaching of Chriſt and his Apoſtles or Diſciples, were after the ſame manner, as are their Writings, uſing no ſtrict nor topical Order, but freely paſſing, and ſuddenly, from one Matter to another, as the Spirit led them, the Grounds whereof

they

they had afore, *Mat.* 13. 52.

And why cannot a ſpiritual Perſon as well chuſe a Scripture-Pſalm, as chuſe a Text to ſpeak, or a Chapter to expound, it being plain a Pſalm is allowed, yea, commanded to be ſung, and were ſung in Private and Publick? Could not Believers under all the Types, *&c.* in the Law, be Spiritual to as high a degree as any now? They were commanded *to ſing Praiſes with Underſtanding*, Pſal. 47. 7. Wherefore as in many things, ſo in this, we are to uſe the directive Light of Nature, which Grace deſtroys not, but perfects it by ſupernatural Relief, whereby it becomes ſufficient to guide us in thoſe things, and the Obligation of the Church unto it immutably, for the ordering all its Affairs, as the Times and Seaſons of her Aſſemblies, the Order and Decency wherein all things are to be tranſacted in them; the bounding of them as to the number of Saints, exceeding the proportion capable of Edification: Eſpecially Advantages are to be made uſe of in the Order and Worſhip of the Church, ſuch as are Methods in every Duty, in Preaching; what Tranſlation in Pſalms, which and what Tunes in ſinging; continuance in Publick Duties, and how oft the Lord's Supper, and the like: The things themſelves being divinely appointed, are capable of ſuch general Directions, in and by the Light of Nature, as with ordinary Chriſtian Prudence be on all occaſions applied

and accommodated unto the Uſe, Practice, and Profit of the Church. This reſpect of the Goſpel-Church-State unto the Light of Nature, the Holy Spirit demonſtrates in his frequent Appeals unto it, in things which do belong unto Church-Order, 1 *Cor.* 7. 29, 33. & 9. 7, 11, 14, 15, 16. & 14. 8, 9, 10, 11, 32, 33. notwithſtanding the Commendations of the Wiſdom and Gifts which they came not behind in.

And furthermore, this Epiſtle was not written or directed to Brethren in Office, if there were then any ſuch, but to the Church as ſuch, for there is no mention of any in Office; ſome were for *Paul*, ſome for *Apollo*, ſome for *Cephas*, and ſome for Chriſt; and ſuch as were moſt fit, were with *Paul* at that time in the upper parts of *Greece*, 1 *Cor.* 16. 15, 16, 17, 18. And the Concluſion ſaith, they were Aſſiſtants in writing this Epiſtle, there being a Church when there are not Brethren in Office, which is the *Cuſtos Rotulorum* of all Divine Things to be obſerved. The Church is eſſential before its ordinary Officers, and cannot, as to its continuance, depend on any ſucceſſion of theirs, which they have none but what is given unto them; and when they have ſuch, I do not mean they ſhould do any thing without, or in diſtinction from them, but in concurrence, whence all may be eſteemed the Acts of the whole Church, (ſee if you pleaſe *Clemens Romanus* his Epiſtle to this Church, in the

ſecond

ſecond Century, celebrated for a venerable Work by all that read it, *&c.*)

There is no ground to conclude thoſe Particulars to be only the Work of Miniſtring Brethren in Office. Alſo it ought to be noted, Singing the Praiſes of God, being always performed in God's Worſhip, with united Voices, and not one Man to ſing in the Church alone; it follows, that ſo it was, and ought to be practiſed now, and was then in the Church of the *Corinthians*. And thus ſang they in the Jewiſh Church, and thus Chriſt and his Apoſtles ſang, and *Paul* and *Silas*, and this was and hath been the practice or manner of religious Singing always amongſt the Godly in all Ages; no Inſtance can be given of one Man ſinging ſingly alone in the Church, either by an extraordinary or ordinary Spirit; nor can it be proved from this place, whatſoever Men dream or fancy to the contrary. O how vain and dangerous a Poſition is it to aſſert, none muſt or ought to diſcharge this Sacred Ordinance, unleſs with immediate Inſpiration, or by an extraordinary Gift? for by the ſame Argument none muſt nor ought to Preach, nor Pray neither, *&c.* unleſs miraculouſly and immediately inſpired; 'tis known, ſome erroneous and deceived People have aſſerted the ſame things. Ordinances muſt be conſidered in their Adminiſtrations, according to the Nature and Quality, and how always performed: Thus

this Mr. *Marlow*, like a poor ignorant and unwary Perſon, ſeems to juſtify and plead for the practice of thoſe Impoſtors, called, *The ſweet Singers of Iſrael*, who plead for one ſingle Perſon to ſing in Publick Worſhip alone, and that too by Inſpira[illegible]; both Matter and Mode muſt be all [illegible]mediately given to him, or elſe all his carnal or formal Worſhip, *&c.*

And now I come to the VIth, [*Objections Anſwered.*] I will be as brief as I can, becauſe I ſuppoſe there is few but your own. I have proved, That *Moſes* and the Children of *Iſrael* did ſing together, *Pſal.* 106. 12. and that in Worſhip to God. And *Moſes* did put the Lord's Songs in their Hearts, and in their Mouths, by Command, and all their Chil[illegible] after them, *Deut.* 31. 19, 21, 22. unto while they are a People. And *Deborah* and *Barak* ſung both, *Judg.* 5. 1. and no incongruity, the Holy Spirit ſaith it. Nor is it any thing againſt our Singing, that formerly there were Muſick or Tunes, or Sacrifices; their Faith was the ſame with ours, though it was not ſo plainly, yet it was ſavingly revealed. Singing Praiſes to God were no Figures nor Types, no more than their Faith by which they were accepted. Singing God's Praiſes were afore the Law, under the Law and the Goſpel, and ſo no Type; nor was their Singing with Muſick a Rule for us, for we have a Goſpel-Command, which is our Rule, and ſo had they for what they did in that.

P. 26. Your Objections and Anſwers, many of them, are trifling; and your diviſion between *Iſrael*'s Wilderneſs-State, and *David* and *Solomon*'s Temple-State, is your pleaſant Dreams, a Chaſe which I have ſomething elſe to do than to follow. *Cant.* 2. 11, 12. [*Birds*] is not in the Original. *Heb.* 8. 9. You make all things, building of the Tabernacle and firſt Teſtament, to be a Pattern or Figure of the Erection and Dedication of the Goſpel-Church, *&c.* and make neither it nor *Solomon*'s Temple to be a Figure of Chriſt, quite beſide the Deſign of the Holy Spirit, and the Nature of the things: Chriſt is the Antitype of them all, and no Body can make theſe things what they were not like your ſelf.

P. 29. Chriſt and his Diſciples ſaith, the Holy Spirit did ſing; when they had hymned, is the ſame. Let your Learned Men ſay what they pleaſe, few or none of them were of your Notion, againſt ſinging in the Church; and they which tranſlated, ſung an Hymn, were as learned as they: And as ſome of the old Tranſlations read that Text *Grace*, if you ſhould preach only by that Tranſlation, I know what you would be accounted of, or others you mention. I have ſeen a Tranſlation which calls *Solomon*'s Song, *A Ballad of Ballads*, and *Paul* the *Knave of Jeſus Chriſt*; and I have ſeen *Grace* in *Rhime*. Nor will your *Dutch* Tranſlation avail you more, than the *French* Proteſtants

will

will me, which ſaith, *Chante le Cantique*, Mat. 26. 30.

The like is your Inſtance about lifting up their Voice; as if Singular, which is not, becauſe it is *their* Voice, which is Plural. There may be the Voice of a Multitude, *In* Rama *was a Voice* heard, which were *Bethlehem* and all the Coaſts thereof, a Voice of all, for their Children which *Herod* ſlew from two Years old and under, *Mat.* 2. 18. *Rev.* 9. 9. *The Voice of their Wings were as the ſound of Chariots, of many Horſes running to the Battel.* Φωνὴ, the ſame Greek word in all, *Acts* 2. 6. Φωνὴ, when this Voice was made, *Margent*, it were many ſpake it, and heard it; it could not be by one Perſon, but many made this Voice, it being but one Matter; and *Rev.* 14. 2. ſaith it clearly.

And ſee *Numb.* 21. 3. *Deut.* 1. 45. *Judg.* 20. 13. *Acts* 19. 34. *Rev.* 19. 6. where Voice is the Speech of many: thus are we impoſed upon by an Imagination; and I might have expected that becauſe it is in *Epheſ.* 5. 19. ſaid *Heart* not *Hearts*, that therefore it muſt be ſingular too; how it ſcaped is much; they could by one Spirit make one Voice, and lift up their Voice together. You run many dangerous Quibbles: it doth not neceſſitate the like in all publick Prayers, nor at any time except the free Operation of the Spirit, which may be without confuſion; wherefore you have ſaid nothing to confute a vocal Singing together, but ſhewed your Weakneſs, *&c.*

And

And I assert a vocal Singing together from *Mat.* 26. 30. and *Acts* 4. 24. a vocal Praying together; and I will assert a prescribed Form of singing Psalms in the Scriptures, and yet avoid bringing in a prescribed Form of Prayer, invented either by you or any in our days, except you will prove your selves as infallible as Scripture; for the same Arguments will not promote one and the same, because they differ not a little in their Infallibility: for before the Law, and under it, Believers had prescribed Forms of Singing, but none of Prayer; and tho the Lord's Prayer be alledged for a Pattern, I fear too few understand it; and it would be intolerable Pride for any to forbid its use, or to prescribe a Form because Christ did so. It is dangerous to make that Negative which the holy Spirit makes Affirmative. *Paul* and *Silas* did both pray and sing Praise; Nature can do this, how much more they that are filled with the Spirit, which all Saints are required to be? The Prisoners did hear them, tho you will not: many have afore now learned Psalms, and can sing them together. To deny we ought to sing in a mix'd Congregation, is so fooliſh and frivolous a Notion, that I need say nothing to it: What have we to do with others, or to judg them who are without? Must not the Church sing Psalms, *&c.* and worship God together, because Strangers are assembled with them? If they must not sing God's Praises in such a Congregation,

gation, they must not pray then, because others will 'tis like, and daily do, join in their Hearts with the Church in that Ordinance, which is a closer Union than that of uniting the Voice: nay, we must not admit them so much as to say *Amen* to our Prayers if this were so. The Church is met together to worship God; and ought they to omit so great and God-glorifying an Ordinance, because some Unbelievers may be amongst them? If Sinners do that which they have no warrant to do, let them answer for it: you may as well forbid them to read the Psalms of *David*, *&c.* as not to sing them, Reading being also an Ordinance of God as well as Singing and Praying. They make the Psalm no more their own in singing it, than they do in reading it.

Pag. 36. You tell us that in this Life the Joys and Consolations of our Redemption-Grace are mixed with Sorrows for Sin, Temptations, Troubles, Afflictions, which deprive us of the constant exercise of the Grace of Joy in our Souls, so that it is not a time to sing.

So had all the Saints from the beginning of the World since Sin entred into it, not *David* excepted, nor Christ nor his Disciples, nor *Paul* nor *Silas*, which sung under raw Stripes, unwashed or plaistered to mitigate their Pain; and the Church under the New Testament were under as ill Circumstances as any can be, and yet are commanded to sing Psalms,

and

and to rejoice, and again to rejoice with Joy unſpeakable and full of Glory.

Indeed notwithſtanding your great pretence to both Knowledg and Power, you talk like one that is neither truly ſeaſoned with Grace and Experience in the true ſenſe thereof, you do ſo confound things and jumble them, having gotten a Notion, but want that which you condemn others for. What different Seaſons ſoever Joy and Sorrow and Affliction may have, they are not at ſuch an unreconciled diſtance, but may meet in one day and leſs: We may mourn with them that mourn, and rejoice with them that rejoice, undeceived too.

Your Words rather inforce Saints to continue in their Unbelief, which is the cauſe of their want of Spirit and Joy, flattering a compliance through their Weakneſs, perſwading them their Caſe is worſe than under the Law, who did ſing under all their Doubtings, Deſpondencies, which were the way to quicken them, if Ordinances be: to ſit in a doubting moping Condition, as if to be truly religious were the moſt diſconſolate Condition in the World, affrighting to ſuch as are ignorant of it. A poor ignorant Saint hath more true Joy in any Condition than all the Hectors in the Earth. And as it is no reaſon that you have rejected ſinging Praiſe to the Lord many years, except your Humour muſt be an Example: ſome that are as ſerious as you, and talk as much, have rejected ſuch things

things as you call Truth in your opinion as long; but as you begun, you make an end, and ſo ſhall I.

By telling you, that though your ſelf and others may think you have done the Church or Truth ſervice, what Gift ſoever you have, for my part I do ſeriouſly think you have done foully amiſs, thruſting a crude and undigeſted thing with no advantage to your Talent, but many ways to the Scandal and Detriment of the Goſpel, directly oppoſing what Chriſt hath commanded, which though I be ſure of, yet would I not raſhly cenſure thoſe that modeſtly differ from me; for this Theme hath not been much controverted as yet that I have ſeen.

And you had done better afore you printed it, to have made Enquiry how many were otherwiſe minded, and where, and have ſent it to them, to have had returns or approbation; but it is eaſy for Perſons to be puffed up with their own conceit: I have admired at the Church at *Corinth* that had really ſuch great Gifts and Parts among them, and yet even ſuch were uncapable to uſe them to real advantage for themſelves or others, ſo no marvel what is now.

In the next place I will propoſe ſomething to this Subject, as I propoſed, *pag.* 28.

That ſeeing ſinging Pſalms in Praiſe to God, is both an antient, commanded, and commendable Work, which hath been truly proved, as we ſee through all Series of Times, from the beginning

of

of the World, Christ and his Apostles gave order for it, for the comfort of those which make conscience of it aright in using it, doth abundantly prove it so to be.

This ought to provoke us to enquire, and that with all diligence, how this Worship may be solemnized by us aright; for many excellent Duty is spoiled in the observation of it; hearing, reading, praying, preaching, partaking at the Lord's Table, giving to the Poor, are all excellent things in themselves, holy Duties; but the simple doing of them is not enough, or all, no it is the least part of them; there may be a Praying which is Sin; reading, and not consider; hearing a savour of Death, partaking at the Lord's Table to Judgment; giving all to the Poor, and profit nothing.

Wherefore as in Singing, *&c.* so all our Duties ought to be done in Spirit and Truth, with Understanding and Grace in our Hearts to the Lord, we must in all our Duties have an especial care to our Hearts, understand the inward Man thereby; to it God looks directly; the Grace of the Heart, Spirit, and Understanding, are the same: It is a right understanding of that, and an intire desire to offer to God in his Worship what he requires; the Understanding must join fervently with what the Lips utter, *Psal.* 4.7. 1 *Cor.* 14. 15.

Consider,

Conſider, that ſinging Pſalms is to be reverently performed for God's Glory and Honour, and not for the pleaſing our ſelves, ſo that one muſt ſuit his inward Thoughts to the Matter; if it be of Praiſe to God, our Hearts muſt be elevated and chearful; if therein be Prayer, fervent; if threatning, great awe of God; if Deliverance, raiſed in hope; if Judgment, fear; if Duty, holy purpoſe to obey; if of Promiſes, to believe; of Prophecy, with attentive admiration of the Wiſdom of God: thus may that be attained which is called *Grace in the Heart to God*, and with the Spirit and Underſtanding alſo, and in Spirit and Truth: it ſhall not be a Lip-ſervice, an Exerciſe of Diverſion, or Vanity, (as among many) but of Piety and true Worſhip to God, it will bring the whole Man in a right frame, and make the outward deportment ſuch, as the reverence and gravity that ſuch a ſacred Work doth require; and the ſame is the tendency of all Ordinances whatſoever.

Wherefore as ſinging of Pſalms is a Duty well-becoming the Lord's People in all Conditions, and of all Conditions in all Ages, as the due acknowledgment of his Kindneſs: It was one of King *David*'s Jewels in his Crown, that he is ſtiled *the ſweet Singer of Iſrael*; and we cannot but commend it in him, that he bound himſelf to it; and in com-

commending it in him, we lay a neceſſity of it in our ſelves; for *whatſoever things are honeſt, and of good report* always, *Phil.* 4. 8. How can we but think that all thoſe Worthies above-mentioned, had not a moſt Heavenly Spirit, who were ſo much imployed in this Divine Work? Doth it not ſometimes raiſe our Hearts, when we do but read ſeriouſly thoſe raviſhing Songs of ſo-often repeated Praiſes, having nothing many times but Praiſes in their Mouths? How much would it rejoice and refreſh our Hearts, to be skilled and accuſtomed in this heavenly Work our ſelves?

O therefore let God's Praiſe be much in our Mouths; for *in the Mouth of the Upright his Praiſe is comely*, Pſal. 33. 1. *Seven times a day did* David *praiſe him*, Pſal. 119. 164. Yea, *his Praiſe was continually of him*, Pſal. 71. 6. And he that *offereth Praiſe, glorifieth him*, Pſal. 50. 23. *Praiſe our God, for it is good; ſing Praiſe, for it is pleaſant*, Pſal. 135. 3. & 147. 1. *Let us rejoice and triumph in his Praiſe*, Pſal. 106. 47. Here is a further Benefit, we are confirmed in this Duty, we do it not at random; nor is it Will-worſhip, nor leadeth to Apoſtacy, we do it upon Certainty and Truth; we have encouragement in Private and Publick to obſerve it, it being a neceſſary Duty, not left to our Wills and Pleaſures; it informs us in the Matter and Manner of the Pſalms in the Holy Scripture, through the help of the Spirit making

melody in our inward Man, that we may not, for want of ſo doing, bring the Duty into Contempt with God or Man. I adviſe, that ſuch as will underſtand this, do read his Book with it, comparing together.

Now when I had finiſhed theſe Animadverſions, I was unawares, upon *April* 23, 1691. viſited with an *Appendix*, conſiſting of 48 Pages; which aſſaults me with a pretence greatly tending to the clearing and confirmation of the Truth diſcourſed in the former Part, as in the Preface of the firſt Part ſhews.

Verily, I am exceedingly burdened in my Thoughts, that ſuch a Man had no better Conduct, than to print his firſt Part, till he had better conſulted ſuch as he might; but truly I am grieved at my Heart, that his Pretences being ſo high, he ſhould force me to buy his firſt Part twice, or elſe I may not have his *Appendix* to anſwer. One may think he intends to make a Trade on it, to ſell the ſame Thing twice; he ought to have printed his *Appendix* by it ſelf, if it muſt needs be publiſhed, and not impoſe upon any, one thing twice: I do not like it, and he might have had a little patience to have ſeen how his firſt was reſented, before he troubled us with more, for which either he or I muſt be aſhamed. I ſay, truly, to the beſt of my apprehenſion, he will get little, ſave ſome Money, for what he hath hung

to

to his firſt Book, as will appear when well conſidered.

In his firſt Section of it, he tells us, "That he ſhall premiſe, that to praiſe "God, or praiſing of God, is not confined "to Songs of Praiſe, but that there are "other Ways and Manners of praiſing "God, than with ſuch melodious Singing. What an Invention is here, as ſtrange as to ſee the Sun ſhine!

I will ſuppoſe he hath had always an Antagoniſt to ſeek, ſo that this is needleſs, and all he hath ſaid to it, and Dr. *Owen* too, though I may not believe every thing which either ſaith, no nor from that Text *Heb.* 2. 12. But although this worthy Author would not have God's Praiſe confined to Songs of Praiſe only, no more would any one. What makes this for you, that would confine it from all Songs ever ſince Chriſtianity began, if not a thouſand Years afore, till a thouſand Years Reign in any ordinary Gift or Manner: Thus did not Dr. *Owen*; and I tell you that you have abuſed him (and I fear your own Conſcience) in your Quotation, for in your 5*th* Page, line 29, *Appendix*, you draw a black Line—— betwixt God, and this; which if filled up, as it ought to have been, would have drawn a black Line upon your Book and *Appendix*, as the Reader ſhall ſee; the words you have left out are theſe following, *viz.* (*to praiſe*

God) [for the Work of his Love, and Grace in our Redemption by Christ Jesus, *This he promised to go before them in. And what he led them unto, is by them to be persisted in*]. This indeed is the End of Church-gathering, and of all Duties that are performed therein and thereby.

Now all that had acquaintance with the Doctor, knows, that notwithstanding he would not have praising God in the Church to be restrained to melodious singing God's Praise, yet he did own it a Duty which ought to be performed and persisted in, amongst others, to sing Praise to God with melodious Voice, in Private and Publick: And those words which you have left wittingly out, do of necessity imply it, what [Christ leads them unto, is by them to be persisted in]. Now Christ did lead his Church unto singing Praise to God, by his personal Example, and joining with them, *Matth.26.* 30. and commanded it in the Church as aforesaid; wherefore it is a Duty by them to be persisted in, as well as to praise God other ways; and sure I am, this was Dr. *Owen*'s Judgment and Practice, which I will challenge any one to disprove, both after this were printed as well as afore. And Dr. *Owen*'s Labours, and unwearied Pains and Honesty, may not be abused by curtailing his Words and true Meaning; nor the Reader, who it's probable hath not his Book to see whether he be wronged or not.

Dr.

Dr. *Owen* would not have God's Praiſe to be reſtrained to Words and Hymns, particularly expreſſing it; but all Ordinances, Faith and Obedience, ordered aright, to be giving Glory to God, and they muſt have more Confidence than Honeſty that deny it. But here is no exception againſt praiſing God by particular Words and Hymns in God's Worſhip; wherefore you have beat the Air, or Duſt into your Eyes, diſcovering a deceitful Pen.

And I may gueſs ſuch is your Anger againſt particular Words and Hymns of Praiſe to God, that you would very fain deny even all Words and Hymns to be ſinging melodiouſly Praiſe to God, at all in Metre, or Verſe or Song, or elſe all your Labour in your 2*d* Section is in vain, if ſome gain is not in it: for you would caſt a Miſt by your long Harangue in this 2*d* Section, that we might not know in all the New Teſtament, in what ſenſe to take the word *Hymns* in; or whether in any place it denoteth a Song to be ſung to the praiſe of God melodiouſly. I could give as many critical Names, but I like not, and do ſtick to our laſt Engliſh Tranſlation, as apprehending thoſe that did it to be every way their Equals that oppoſe it.

Nor is your Suppoſition like this; how much without meaſure Chriſt himſelf had of the Spirit, ſeeing they all ſung an Hymn as well as he who had not received extra-

ordinary Gifts in that nature; that Chriſt's Practice did agree with the Rule of Worſhip, whereby his Church in all Ages by him were appointed.

Wherefore becauſe Chriſt and his Diſciples did ſing altogether in an ordinary Manner, and no other Pſalms were ſpoken of to be ſuch but Scripture-Pſalms, and Singing was uſed in the Primitive Times, it is our Duty now; and becauſe you have not, you will not receive it, let it be on your own Peril.

Your 3*d* Section is deceitful in your two firſt Propoſitions.

You ſay, That ſuch Spiritual Singing as was in the Primitive Church, was from a ſpecial Gift of the Holy Spirit, for the proof of which you alledg ten Scriptures or more, to prove that there were Spiritual ſinging Pſalms, Hymns, and Spiritual Songs melodiouſly in God's Worſhip, or elſe you ſay nothing. 2*dly*. And that it was from a ſpecial Gift of the Holy Spirit; both which I grant, and yet you get nothing; for you do not ſay in your Propoſition, it was from an extraordinary Gift (as much as any Miracle or immediate ſtrange Tongue inſpired) but a ſpecial Gift. It were ſo, if it were ordinary, to ſing with the Spirit, and with Underſtanding alſo; but you can never prove theſe two to be extraordinary Gifts, *viz*. Spirit and Underſtanding; inaſmuch

as

as Underſtanding is the greater, without which the other is unfruitful: the Underſtanding was an ordinary Gift in all, and exhorted to be obſerved, which had not been, and muſt direct every Gift whatſoever in its uſe for Edification; wherefore as he that propheſies is greater than he that ſpeaks with Tongues, 1 *Cor.* 14. 5. and yet that Prophecy is an ordinary Gift, and ſuch as every Member is to have leſs or more, for they are all exhorted to covet it, and it is a continued Gift in the Church always. A ſtrange Tongue without an Interpreter, is a meaner Gift than Prophecy, both for the Church, and in reſpect of our Underſtanding; for Prophecy will help it aright, but the Underſtanding muſt direct and guide a ſtrange Tongue, or elſe it becomes unprofitable; thus is your firſt Propoſition rendred invalid.

Your ſecond Propoſition is impertinent, *viz.*

2*dly.* That the Gifts of the Holy Spirit were not given alike to every peculiar Member of the Church of Chriſt for Publick Worſhip.

The verieſt Novice would have made a better; who did ever affirm ſuch a piece of *Ignoramus?* The holy Spirit did never give Gifts alike to every Apoſtle, Evangeliſt or Elder, nor it may be never will; much leſs to every particular Member; though

every particular One had not Gifts alike for publick Worſhip, nor ever will in this World, yet every particular Member ought to have leſs or more of every Gift and Grace of the Spirit ordinarily, or elſe there will be no communion between Information and Acceptation, which every Gift either tendeth to edify and build, elſe he that ſpeaketh is unfruitful. If either Experience do not ſpeak to Experience, and Spirit to Spirit, ſo that there is a likeneſs of Gift between Speaker and Hearer, or elſe he hath not an Ear to hear, or the Speaker but an Imagination; there is a likeneſs as to the nature of the Gift in each in the Quality, though not in the Quantity: in all things that tend to the perfection of the Saints and God's Worſhip, were not one thing in the Primitive Times and another now.

All your Stories told in your third Section, in *pag.* 13. is conceited Tautologies, Objections to no purpoſe, and anſwering to as little compared with your former Part. In *p.* 20. you ſay, that the *26th ver.* of 1 *Cor.* 14. cannot be taken for a poſitive Command to ſing a Pſalm, ſeeing it is put by way of queſtion [if they had a Pſalm, *&c.*] You dare deal ill with holy Scriptures. Pray in what Copy did you ever read that *26th verſe* ſo? I could never find that word [*If*] nor any that I have heard of. Would you bring Scripture to your Opinion, which all

your

your Diſcourſe is ſtrong of? you have hoped for a credulous Reader; but we muſt beware of you.

Your Fourth, I leave to them concerned: a little to your 5*th* Section, *&c.*

In your handling 1 *Cor.* 14. 34. you ſay, this Scripture though it hath ſuch relation to the following *verſe*, as to forbid Women asking any Queſtion in the Church, during the Worſhip and Service of God therein, yet it tends to more, *&c.*

1. We are (ſeeing it is ſo) to enquire what is meant by Church. 2*dly.* What is meant during the time of Worſhip and Service of God therein. The Church cannot be underſtood here but as it is in an Aſſembly together preciſely: then her Aſſembly is either when the Lord's Day is come, or the time therein appointed by her to meet; whether few or more be come, then the Church is met. And I queſtion if Women be looked to, that they ſay nothing, nor ask Queſtions in the Meeting-place from firſt to laſt, or that it is any Evil in ſo doing; but if it intend that after the Miniſter hath begun till he ends, then I think Men may not ask Queſtions in your Opinion while another is ſpeaking. But Women are under ſuch Circumſtances as Men are not. I grant, yet it is the Church in and to which they are to give an account of their Faith, and evidence againſt an evil Doer, and

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Acknowledgment of their Faults when dealt with in the Church; therefore in ſeveral Caſes Women cannot be under Silence, nor hindred giving good Counſel, and teaching in ſome kind, yet not that Teaching which they are forbidden in the Church, for all your Confidence, with unreconcilable Objections, it is through your ill handling them.

If ſhe will learn any thing, *ſhe muſt ask her Husband at home.* She muſt come into the Church to learn too, or elſe what doth ſhe there if not to learn? *She muſt learn in Silence.* So muſt every one elſe while one is ſpeaking. How if ſhe have no Huſband? how if ſhe be more able to teach him, or he is an Unbeliever? how if ſhe be a Virgin or Widow? Truly as ſhe muſt learn in Silence, as all others, while one is ſpeaking, ſo ſhe may learn all that come to her, if ſhe ask her Husband at home leave to learn all that will hear her pray or propheſy. If ſhe have no Husband, ſhe hath power in her own Houſe, and all the Church-Members and Paſtors too, may come and hear her, it being no Church-meeting, elſe Women may not pray nor propheſy any where at all in Mens hearing. All the Members may teach and learn one another in Pſalms, *&c.* but all Males and Females may not teach and learn one another in the time of publick Worſhip except in this, and this is commanded without exception, but an Exception

ception is made againſt any thing elſe but Pſalms in time of Worſhip; nor is it poſſible that a Woman ſhould be in a Tranſgreſſion to lead Men to be deceived herein, which otherways might be, nor doth ſhe uſurp Authority over the Man by anſwering him in the ſame Sayings and Melody; for ſhe harmonizes with him, and ſhews her greateſt Agreement, more than her Silence forced, till ſhe can vent it; but ſhe joins with her Heart, making melody therein with all others to the Lord, and is not guilty of any Breach of the moral Law (more than *Miriam*, and *Deborah*, *Hannah*, or the *Virgin Mary*,) which you can ſet up and pull down at your pleaſure, if one had nothing elſe to do but to trace you.

Your Sixth Section is a Preſumption, what ſhall be fulfilled in the 7*th* thouſand Years of the World, and we muſt not ſing till then by your leave; ſo let it go for your redolent Dream.

All your Appendix is out of my Queſtion; ſuch as is concerned, may look to you; I well hope I have ſpoken in ſerioufneſs, tho not ſo much as you would, yet longer than I would, if I knew how to help it. I commend it to the Wiſe to judg.

The 70 and vulgar Latin upon *Pſal.* 19. latter end of the 4*th* Verſe, tranſlate, *He hath placed his Tabernacle in the Sun*, which countenances Idolatry, inſtead of, *he hath ſet in them a Tabernacle for the Sun.*

POST-

POSTSCRIPT.

READER, I never ſaw Mr. *Keach*'s Book, called, *The Breach Repaired*, &c. till after I had quite finiſhed this Tract; but ſince I came up to *London* I have ſeen it, and alſo Mr. *Marlow*'s Sheet he has diſperſed amongſt the Churches, *&c.* wherein he pretends Mr. *Keach* has miſrepreſented what he has wrote, and contradicted himſelf, and intimates as if he had left moſt or great part of his chief Arguments unanſwered: which I find to be ſuch a piece of Pride, Falſhood, and Arrogancy, as hath been hardly ſeen. For if any wary and diſcreet Reader compares thoſe Books, they will ſee 'tis no ſuch thing which he boldly affirms; which I ſuppoſe Mr. *Keach*, or ſome other Perſon for him, will ſuddenly make appear to his ſhame. 'Tis a ſtrange and unaccountable way to anſwer a Book, to leave all the argumentative Part, and to quarrel with a few Words, and that without any juſt reaſon too, which will appear to all unbiaſſed and underſtanding Men, upon a ſtrict Examination of the Matter.

This Man ('tis judged by wiſe and thinking Men, who are not of our Mind) has done more hurt, and brought more reproach on the holy Name of God, than any one Perſon for many Years; and a Shame it is to his Abbeters who countenance him in his nonſenſical and ridiculous way of Scribling, in oppoſing a precious Ordinance of God.

FINIS.

An APPENDIX:

OR,

A Brief Anſwer to Mr. Marlow's *Notion of the Eſſence of Singing.*

By T. W. *Paſtor of a Baptized Congregation.*

SIR,

THat Queſtion the Lord uſeth to convince his Servant *Job* of his unadviſed words, I would have you to conſider, *Job* 38. 2. *Who is this that darkneth Counſel by Words without Knowledg?* for I find ſome hard words made uſe of by you in your little Book, to darken and obſcure a plain Truth: And the beſt Conſtruction I can put upon them, is, to hope you did deliver ſome things ignorantly, not well underſtanding what you have affirmed: And therefore that I might diſcharge my Duty towards the Lord, (in bearing Witneſs to and for that God-honouring, Goſpel-adorning, and Soul-comforting Ordinance of Singing Pſalms, *&c.* in

in the Publick Worſhip of God, to his Glory and our mutual Edification) and alſo toward you, in ſhewing your great Miſtakes and Errors, which, whilſt you have militated againſt the Truth, you have run into, and to remove that Stumbling-block you have laid before the Weak, and ſhall not trouble my ſelf at preſent to trace you in all your Miſtakes that are out in Print, becauſe that hath been done by other Hands, but ſhall with all convenient brevity ſhew your Miſtake and Error about that which you call *the Eſſence of Singing, Sin, and Prayer*; deſiring the Lord to bleſs it to your Conviction.

What I ſhall at preſent take notice of, ſhall be in Anſwer to this Queſtion;

Whether the Eſſence of Sin, Prayer, and Praiſe, conſiſts only in the Heart, or in an inward ſpiritual Exerciſe of the Soul or Mind of Man? as Mr. *Marlow* endeavours to prove, *Pag.* 5, 6, 7, of his Book of *Singing*.

§. I ſhall firſt of all endeavour to explain the Term *Eſſence*, to ſee what it imports in its proper Notion, and then apply it to the above Particulars. The Eſſence of a Thing, is the Nature and Being thereof. *Eſt totum per quod res in proprio eſſe intrinſicè conſtituitur*, ſaith the Author of *Ars ſciendi*. *Sive eſt totum illud per quod res eſt id, quod eſt.* 'Tis that which gives Being to a Thing; it denotes the bare Nature of a Thing abſtract from all Modes and Accidents. Whatever may be ſeparated from the Nature of a Thing,

Thing, and yet the Thing ſtill remain, this doth not appertain to the Eſſence of it. This term [*Eſſence*] as I humbly conceive, belongs primarily and properly (*Entibus realibus*) to real Beings, in oppoſition to *Non-entia & entia rationis*: for all Modes, Accidents, *& Entia rationis*, tho they have Exiſtence, yet have no Eſſence properly ſo called, becauſe Eſſence (as *Schuler* ſpeaks) is *formale Entis*, the very Nature of a poſitive Being; and therefore real poſitive Beings alone are ſaid to have Eſſence. But in a large Senſe and borrowed Acceptation, 'tis ſometimes applyed to Modes and Accidents, whether they be Actions, Relations or Privations, *&c.* and ſo denotes their Nature and Being, ſuch as it is. But ſo much for the term [*Eſſence*], which properly denotes the *Quiddity*, the Nature and Being of a Thing.

Now whether the Eſſence of Sin, Prayer, and Praiſe, does conſiſt in the Heart, Mind, or Spirit, I conceive will be eaſily made appear by opening the true Nature of theſe Things; becauſe the Eſſence of a Thing, and the Nature of it, as before minded, is all one.

§. 1. Firſt then as to the Nature of Sin. I humbly conceive it lies here; 'Tis the want of that Rectitude and Conformity to the Law (whether it be of Nature, Quality or Action) that ought to be found in a rational Creature; I ſay rational Creature, becauſe 'tis the Property or Adjunct of reaſonable Creatures. Brutes are not under a Law, properly

perly ſo called, and conſequently are not Subjects capable of Sin. I place its Nature in the want of Rectitude, with relation to the Law; becauſe 'tis a privative, not poſitive Being. All poſitive Beings are derived from God: and if Sin hath properly an Eſſence, God muſt be the Creator of it, which is Blaſphemy to aſſert. And from this very Notion, that Sin hath a poſitive Eſſence, the Manichees fell into the Hereſy of two firſt Principles. They taught there were two chief independent Beings, namely, a good God and a bad One, from whom they derived all Good and Evil: Into which Hereſy *Auſtin* is reported to have fallen in his firſt Days; concluding that Sin, if it was a poſitive Being, muſt certainly have an efficient Cauſe. But afterward better underſtanding its Nature, he bewales his Errour, and rejects the Notion with great Abhorrence (as may be ſeen in his *Confeſſions.*) Sin therefore I conclude, hath no poſitive Being, neither hath it an efficient, but rather (if I may ſo call it) a deficient Cauſe. 'Tis the want of that Rectitude which ſhould be in the Creature, with reference to God's Law. And ſo St. *John* defines it, 1 *John* 3. 4. ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, (*i. e.*) Sin is the tranſgreſſion of, or the want of due conformity to the Law of God. Hence the Learned *Turretine* defines it thus, (ſaith he) *Hinc ſequitur rationem formalem peccati in* ἀνομία, *& privatione conſiſtere, quæ notat carentiam rectitudinis ſeu bonitatis*

bonitatis ſecundum preſcriptum Legis debitæ ineſſe Creaturæ rationali, ſive ea naturæ ſit, ſeu qualitatum, ſive actionum, &c. *Lib.* 1. *P.* 651. And others thus, *'Tis an Inclination, Action, or Omiſſion, oppoſing the Law of God, or wanting that due legal Rectitude it ought to have.*

§. 2. But ſo much for the Nature of Sin in general, which is uſually divided into Original, and that either Inherent, or Imputed and Actual; and that either of Thought, Word, or Action. Original Sin reſpects Man's Perſon and Nature, of which he is guilty as ſoon as born. For firſt of all, we are born without that original Righteouſneſs wherewith *Adam* was created, and which the Law of God requires ſhould be in us; becauſe we were in *Adam* as a publick Perſon, whoſe Duty it was to have kept himſelf in the Eſtate wherein God made him; ſo in this reſpect we have not due conformity to the Law of God, even in our very Natures and Qualities. Now this very want of original Righteouſneſs is properly Sin, becauſe it is the want of what ought to be in us. We have not that moral Image of God, conſiſting in Knowledg, Righteouſneſs and Holineſs, which God gave us in our firſt Parents. Our Natures are deprived of original Righteouſneſs, and thoſe moral Perfections wherewith *Adam* was created, and are now propenſe and prone to all Sin; and this is that we call Original Sin, and of which we read in Scripture, eſpecially *Pſal.* 51.5. *Eph.*

2.1. *Job* 14.4, &c. 2*ly*, We are born guilty of *Adam*'s actual Tranſgreſſion which he firſt committed, which by juſt imputation becomes ours, becauſe then *Adam* ſtood not as a private, but as a publick Perſon: all were to ſtand and fall in him, he being the Root and Repreſentative of Mankind. *Adam* therefore being made our Head in that firſt Covenant, by Divine Ordination, therefore his Tranſgreſſion is accounted ours; we ſinned in him as our publick Head, and fell with him as the Branches fall with the Body of the Tree, according to that of the Apoſtle, *in him all ſinned, and all died*, Rom. 5.12. But thus much for Original Sin.

§. 3. Now Mr. *Marlow*, in his deſcription of the Eſſence of Sin, (as he improperly and confuſedly is pleaſed to call it) ſeems wholly to exclude Original Sin, (tho I am apt to believe he is no *Arminian*) for when in *Pag.* 6. he ſaith, *The Eſſence of Sin is in the Spirit*; (1.) Either by this Expreſſion he means the ſame as he did before, *Pag.* 5. when he ſpoke of Singing. The Eſſence of Sin is in the Spirit, (that is) it *conſiſts in an inward ſpiritual Exerciſe of the Soul or Mind of Man*: And if ſo, then he wholly excludes Original Sin, which doth not conſiſt in the Act or Exerciſe of the Mind, but is born with us, and ſpeaks only of Actual Sin; and neither doth he ſpeak of all Actual Sin, but only of one Species or Kind, namely of Heart and Thought; and if he takes the term (*Eſſence*) in its proper ſignifi-

ſignification, it belongs to no Sin, which (as I ſaid before) is a privation, unleſs he is running himſelf, and would have others follow him, into the old exploded Error of the *Manichees*. And, laſtly, neither is it a deſcription of the Eſſence of actual Sin in the Thoughts; for let him mean what he will by Eſſence of Sin, 'tis certain that Actual Sin in the Thoughts, doth not conſiſt in an inward ſpiritual Exerciſe of the Mind or Spirit; this in it ſelf is no Sin, but a natural Act of a reaſonable Creature; the being therefore of this very Species of actual Sin, conſiſts not in the Exerciſe of the Soul or Mind conſidered in it ſelf, but as it relates to God's Law, and wants ſuch due conformity to it as it ſhould have. Therefore I am perſwaded, that either Mr. *M.* is under ſome pernicious Error in Judgment concerning Sin, or elſe that he doth not underſtand what he aſſerts, (I hope the latter.) The word *Eſſence* is a hard Term, eſpecially when we talk of the Eſſence of Sin; and I have too much cauſe to fear, from mine own knowledg, that by this means he hath laid a Stumbling-block before the Weak, to cauſe them to err in Judgment concerning Sin, and other things that his Notions lead to: I hope the Lord will make him ſenſible of it, and give him Repentance.

§. 4. Or, ſecondly, by the Eſſence of Sin in the Spirit, he means, 'tis in the Soul or Spirit as its Subject; and in this ſenſe 'tis in part true, (tho the word *Eſſence* in a proper ſenſe

muſt not be allowed) for the Soul of Man is the proper Subject of Sin, yet not excluſive of the Body; for the whole Man, which conſiſts of Body and Soul, is the Subject of Sin. But if he means thus, 'tis in the Spirit as its Subject; tho 'tis true in part, yet 'tis nothing to his purpoſe, for here is no deſcription of the Nature of Sin wherein it conſiſts, which is the very thing he pretends to declare, but only a relation of what Subject it is in; all one as if a Perſon ſhould ask me, What is the true Nature and Eſſence of Whiteneſs? And I reply thus, Whiteneſs is in the Wall: you may very well anſwer, ſo it is in Milk, and in a Man's Body, *&c.* But what is this to the Nature of it? And the ſame I reply to Mr. *M.* Actual Sin is in a Man's Words and Actions, as well as in his Thoughts and Spirit. But I ſuppoſe he takes not that Expreſſion in this latter ſenſe, *viz.* the Eſſence of Sin is in the Spirit as its Subject; but in the former, 'tis in the Spirit, as it conſiſts in an inward ſpiritual Exerciſe of the Soul or Mind of Man, which he intimates to be his meaning in the words juſt preceding that particular; for, ſaith he, *Pag. 6. The Scriptures do clearly witneſs, that the Eſſence of Prayer and Praiſe, and of Sin, do all conſiſt in an inward Exerciſe of Soul or Spirit.* And then proceeds to prove each in particular, *viz. Firſt*, (ſaith he) *The Eſſence of Sin is in the Spirit.* This plainly ſhews, he takes the Expreſſion in the former ſenſe, which we examined above. But in my Judg-

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ment he ſpeaks one thing for another, for there is a great deal of difference between the Eſſence of Sin as in the Spirit, and the Eſſence of Sin conſiſting in an inward ſpiritual Exerciſe of the Soul or Spirit. But in ſuch dark Shades do Men wander, when they oppoſe the Truth of God which they ſhould love and honour. But hitherto of the Nature of Sin.

§. 5. As for the Nature or Eſſence of Prayer, I conceive it thus; Prayer is a Duty we owe to God, and an Action of a reaſonable Creature, whereby he expreſſeth his Mind to the Lord, ſometimes with words, and ſometimes without words, in petitioning for things agreeable to his Will. Prayer is therefore either Mental or Vocal; theſe are two Species of Prayer in general. Now to ſay Vocal Prayer is not Prayer, becauſe Mental is, is all one as to ſay, two Species cannot agree in one Genus, or that a Man is not an Animal, becauſe a Brute is; but ſuch Abſurdities are unworthy Confutation. The Eſſence therefore of Prayer, conſiſts not in the Mode of performance, whether it be done with the Mind only, or with the Voice alſo. Therefore when Mr. *M.* ſaith, *Pag. 6. The Eſſence of Prayer is in the Heart or Spirit:* This is true in the general of one Species of Prayer, namely, Mental; but not of Vocal Prayer; for the Nature and Eſſence of this conſiſts in the Voice, as well as in the Mind; and tho God will be worſhipped in Spirit and

and in Truth, *Joh.* 4. yet who doubts but Spiritual Worſhip may be performed by bodily Organs? As to the other Scriptures he mentions, to prove his lame definition of Prayer, they relate only to Mental Prayer; and the Scripture is as plentiful in other Inſtances for Vocal Prayer, had he been willing to collect them; but this indeed would have ſhewed him, that the Eſſence of Prayer is not only in the Spirit.

§. 6. As to the Nature of Singing, I conceive it lieth here: 'Tis an Ordinance of God, and an holy Action of a reaſonable Creature, wherein, by a fit Modulation of Voice, ſutable to the nature of the Matter ſung, they ſound forth God's Praiſes. 'Tis a Mode of ſpeaking; 'tis a ſolemn or melodious way of ſounding forth the Praiſes of God. And how this which is a mode of ſpeaking can conſiſt in the Heart and Spirit, (*i. e.* in an inward exerciſe of the Soul) where there is no ſpeaking at all, for my part I cannot underſtand, unleſs Accidents may exiſt ſeparate from their Subjects, which is contrary to the Rules of all Logick. Whereas therefore Mr. *M. Pag.* 7. thus argues, *If the Eſſence of Prayer be inwardly in the Spirit, why not of Singing alſo?* Not to repeat what I have ſaid of Prayer, I reply, for very good reaſon; Becauſe Prayer may be performed by the Mind without the Voice: mental Prayer, is an Action and Accident of the Mind; this is not ſeparate from its ſubject, though the Voice be wanting. But Singing is a Mode and Adjunct of the Voice; and therefore when we ſpeak of proper, not Metaphorical Singing, it always preſuppoſeth the Voice as its Subject, and can in no wiſe be performed without it. 'Tis true, a Man may praiſe God with his Heart and Mind, for there is mental Praiſe (though no mental Singing) as well as mental Prayer: but vocal Praiſe, whether by Speaking or Singing, cannot be performed without the Voice, (ſaith Dr. *Roberts*) how groſs and Ignorant a Contradiction in the Adject, and

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abſurd nonſence is it, to talk of Singing in Heart without the Voice? Methinks I cannot but admire, that any Man of common Underſtanding, ſhould expoſe to the view of the World, ſuch nonſenſical groſs Abſurdities, to juſtify his long neglect of a holy Ordinance of God, that is as ancient as the World, and will continue to the Glory of God when it ends. But farther to convince him, or any others that are miſled by him, that the Eſſence of Singing is not in the Spirit, *&c.* 'twill appear thus.

1. If Singing, in its Nature and Eſſence, is a Mode of Speaking, then the Eſſence of Singing doth not conſiſt in a Spiritual inward Exerciſe of the Soul or Mind, *&c.* (for here is no Speaking, conſequently no Singing) but Singing in its Nature and Eſſence, is a Mode of Speaking; for ſeeing it conſiſts in a Modulation of the Voice, therefore nothing elſe but a Mode of Speaking, and conſequently implies and preſuppoſeth Speaking.

2. If there can be no Singing without Speaking, then the Eſſence of Singing doth not conſiſt in an inward Act of the Mind. This is plain, becauſe here is no Speaking, and the Eſſence of a thing cannot be there, where the thing it ſelf is not. But there can be no Singing without Speaking, as appears thus: If Accidents cannot exiſt ſeparate from their Subjects, then there can be no Singing without Speaking: But Accidents cannot exiſt ſeparate from their Subjects (*Accidentis enim eſſe eſt in-eſſe*) 'tis the very Nature and Eſſence of Accidents to exiſt in another, and therefore Singing an Accident cannot be without Speaking (its proximate Subject) and conſequently conſiſts not in an inward Act of the Mind only.

3. If you confine Singing to the Heart and Spirit, becauſe God will be worſhipped in Spirit and in Truth, *John* 4. 24. and thoſe that ſing, ought to ſing with the Spirit and Underſtanding, 1 *Cor.* 14. 15. by the ſame Rule (as you have been told by others) you may confine Prayer and Preaching to the Heart and Spirit, to

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the Internal Acts of the Soul or Mind; for we ought to pray with the Spirit and with Underſtanding, and Miniſters ought to preach with the Spirit and Underſtanding. In ſhort, the Conſequence of your Diſcourſe about that which you call the *Eſſence of Prayer and Singing* (as the Reverend Mr. *Knollyes* and Mr. *Keach* have told you) opens a wide Door for ſilent Meetings, and eſtabliſheth the Quakers in their mute Principles; though God is a Spirit, yet he requires us to worſhip him with our Bodies as well as our Spirits, 1 *Cor.* 6. 20. Vocal Prayer, and vocal Singing, may and ought to be with the Spirit; and 'tis of no other Prayer and Singing the Apoſtle there ſpeaks, but what ought to be done to the edification of the Church. But who ſhall be edified by your inward Singing, that you plead for? That Ordinance of Singing that the Church of God before the giving of the Law of *Sinai*, and under the Law practiſed, and our Lord Jeſus by his Command and Example to his Churches, hath injoyned them to practiſe in their Aſſemblies in the Goſpel-day, is vocal Singing, to their mutual Edification, *Col.* 3. 16. which you and others neglecting, and ſome oppoſing, do therein militate againſt a poſitive Statute-Law of Heaven; Rob the Church as much as in you lieth of an Ordinance which our Lord Chriſt hath ordained for their edification and comfort; lay ſtumbling blocks before the weak, to lead them into Errour; which the Lord make you ſenſible of, and give you true Repentance for, leſt you repent it when too late; take heed of adding Sin to Sin, and kindly accept of the Admonitions that have been given you in Private and in Publick; quarrel not with thoſe that have ſhewed your Miſtakes, but ſeriouſly conſider of what hath been ſaid, and the Lord give you true repentance for what you have done in oppoſing ſo plain a Truth of God.

FINIS.